

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE Church Congress met this year at Stoke. It was not so well attended as last year's Congress, which met in Cambridge. For last year was the jubilee year of the Congress, and Cambridge is better than Stoke for those who delight in Congresses. Yet it was at Stoke and not at Cambridge that the most revolutionary word ever heard at a Congress was spoken. When all the rest are forgotten, the Congress at Stoke is likely to be remembered.

It was in a sermon that this word was spoken, in a sermon by the Bishop of London. When the Congress met at Stoke, in the heart of the Potteries, the conviction seems to have been borne in upon the mind of the Bishop of London, that the place was suitable and the time opportune for inviting the Church of England to a departure in policy that can scarcely be carried out without a revolution.

For the doctrine of the Church of England has hitherto been, that for those who are unhappy here a heaven of happiness is waiting beyond the grave. Its practice has been to leave them therefore in their unhappiness. But the Bishop of London sees clearly now that those who are unhappy here decline the offer of a future heaven of happiness. They demand that they shall at least have the chance of being happy here. This

demand, in the language of his text, the Bishop calls 'new wine.' And he asks his fellow-Churchmen at the Church Congress, Do they intend to let this 'new wine' burst the 'old bottles' of Church doctrine and practice, or are they ready to provide new bottles for it?

'There is a strong new wine working in the hearts and brains of thousands to-day. Thousands believe to-day that there is a possibility of equality of opportunity for all. Thousands believe that this grinding poverty which some of us have seen in great cities before our eyes is unnecessary, and should come to an end. Thousands look forward with hope to a day when each child shall have a chance, and no one shall be—to use a terrible phrase—"damned into the world." Thousands believe that literally a Kingdom of God is "at hand." They are tired of hearing of a heaven in another world; they believe they were promised a heaven on earth. They complain, with Clough, of Christian people that—

They mark off so much sky
And call it Heaven;
Place bliss and glory there,
Plant perfect homes in the unsubstantial sky,
And say what is not will be by and by.'

The Bishop of London does not invite the Church of England to deny the existence of

heaven. He even invites his fellow-Churchmen to think more of heaven, less of earth—for themselves; but he entreats them to think more of earth and less of heaven for others. For he says that thousands of men and women are set upon seeing at least the beginning of a heaven upon earth. He says it is a modest heaven. 'It is not large mansions or princely incomes. It is more time to think and greater leisure from toil, a living wage and a help towards being independent in old age instead of going to the work-house, co-operation the ruling motive of life and work instead of cut-throat competition, and peace among nations instead of war.'

Now all this is no doubt evident enough and enough platitudinous. And if the Bishop of London had said no more than this, he would have received the applause and probably the heartfelt thanks of the Church Congress. But when he proceeded to say, 'This is the beautiful dream which is at the bottom of the Labour movement in this country, and which I found animating Labour Day last summer in Canada, and which, though mixed up with many unsatisfactory elements, is, I expect, the inspiration of what is called "Socialism" abroad, and the cause of the tremendous strides which it has made'; and when he asked, 'What Christian can deny that the dream is a beautiful and a Christian dream, and that the wine in itself, undiluted, might have been created at Cana of Galilee?'—then the men and women who were present knew for what purpose God's hand had been heavy on them to bring them to Stoke.

There are two important facts about the Labour movement in this country which force themselves upon the attention of the Bishop of London. The first is, that it is a religious movement. The second is, that it is outside the Church.

It is a religious movement. 'The Labour movement in this country,' says Dr. WINNINGTON

INGRAM, 'is avowedly and definitely religious.' And he recommends any one who doubts the statement to send to the Warden of Browning Hall, Walworth, for a pamphlet entitled *Christ and Labour*, which contains addresses delivered in Labour Week of the present year by eleven Labour Members of Parliament. He makes quotations from these addresses. This quotation from the address of Mr. PARKER, M.P. for Halifax, is a fair example. His topic is the Power of Vision. He says: 'It is our business to keep the Vision in front of us—that we have to work for the other fellow, to give to the whole of the people a life worthy of the living. So only can we accomplish the purpose of the Divine Master, whom we all, I am sure, in our heart of hearts desire to follow.'

But while it is a religious movement, it is outside organized Christianity, it is outside the Church. 'Why,' asks the Bishop of London, 'do scarcely any of these men belong to the Church of England? Why in the recent strike had the Church so little influence? Why do they not turn, as you would naturally suppose they would, to the Church which was founded two thousand years ago to preach and teach these very ideas, and to hold up just this ideal to the world? Why are these men not looking more than they are to the historic Church of Jesus Christ for sympathy, guidance, and advice?' He answers his own questions.

The first answer he gives is that Church people are influenced by class prejudice. It was a difficult thing to say. The Church people who heard him were 'probably the kindest-hearted people in the world,' 'clergy and clergy's wives and daughters, men and women who toil day and night for the good of their parishioners, who would give, and perhaps have given, the coat off their backs for the poor committed to their charge.' Quoting the layman who writes *Across the Bridges*, 'The black guard,' said the Bishop of London, 'never fails.'

And yet: 'We clergy are largely drawn from one class. The lay people who have leisure to attend such a Congress as this are wholly drawn from that class. We are apt to like the poor so long as they keep in their proper place. We read our class newspapers, and hear our class conversation over the tea-table or after dinner, and in all we do and say class feeling insensibly makes itself felt.'

And what is the effect of this class feeling? It makes it simply impossible for man or woman of the one class to show sympathy for man or woman of the other. Real sympathy requires that heart be put to heart and mind to mind. 'Unless we realize,' says Dr. INGRAM, 'that that young workman is as proud and sensitive as our own young brother who has come home from the university or from Sandhurst; unless we realize that he does not really want charity or pity or being preached at any more than the other; that he wants to stand on his own feet and look the whole world in the face, and have a man's life with some leisure in it and time to read and think, and an honourable opportunity to court his girl and a home to take her to, and that nothing else that we can give him will do instead, nothing else but the treatment of a man—until we realize that, we have not given him the sympathy which we so desire to give.'

And what the young men need, the girls and women need also. Not clubs and mothers' meetings only. Not good advice only. That girl must have shorter hours. She ought never to hear what she has to hear where she works. 'Her soul,' says the Bishop of London, 'is the soul of a queen. She is a daughter of God. She should be able to carry her head, as your girl does, with the proud consciousness of perfect innocence, and be able, though she works in a pottery, to lay her crown of flawless purity at the feet of her Saviour when she meets Him at the last.'

'That young mother should not work in a factory at all. She should be the keeper of the home. She should have rest before the

child is born and rest after, if the children of the nation are to be its joy. It is not enough to give her a little good advice at the Mothers' Meeting about not taking stimulants or drugs; she should have a life in which she will not feel the need of either—a life in which she can play her true part as wife and mother, while the man has a wage which will keep the whole family from want.'

What is it that has kept the Church of England from accomplishing this? Is it class prejudice alone? There is another reason.

'It happened,' says the Bishop of London, 'that at the same time this summer that I was studying the addresses given in Labour Week, I was also reading the last two volumes of the singularly interesting *History of the Church of England*, edited by the late Dean of Winchester. These last two volumes are by the Vice-Provost of Eton, and bring the history of the Church down to the present time. The first volume consists of 350 pages, and the second of 450. They give a perfectly frank and true account of what the Church of England has been really interested in during the last hundred years, of the subjects which have crowded its meetings, excited its debates, and sometimes almost torn it to pieces. Of these 800 pages about 400 are devoted to the Ritual question. Are vestments to be worn or not? Is incense to be burnt or not? Is a stole legal? Now I should be the last to deny the importance of some of these controversies, but it is hard to realize how trivial, how petty, many of them must have seemed to the toiling millions of our fellow-countrymen. There they were, fighting and struggling for daily bread; here were we convulsed with the question of the legality of a stole.'

'Revive thy work, O Lord.' The prayer proceeds uninterruptedly. It is the prayer of thousands; it is a prayer of faith. Yet no revival comes. Is it possible that such a revival as we pray for would not be good for us?

Professor T. B. KILPATRICK, of Toronto, has written a book on *New Testament Evangelism* (Hodder & Stoughton; 5s.). He does not confound evangelism with revivalism. 'It ought to be stated, clearly and emphatically,' he says, 'that to make evangelism a synonym of revivalism is to be untrue to the teaching of the New Testament.' Evangelism is the work of man, revivalism is the work of God. To evangelize is to proclaim the glad tidings of salvation through Christ. A revival may be the result of the proclamation, and it may not. But if it is—and this is the point—the character of the evangelism will determine the quality of the revival.

It is necessary, then, that we should not only pray for a revival, but also work for the right kind of revival. Of what character ought the evangelism to be that the fruit of it may be a revival that will be good for us?

First, the message delivered must be complete. A revival of a kind, says Dr. KILPATRICK, may be and has been given on an inadequate gospel. But it may be that at the present time God is waiting until the gospel is proclaimed in its fulness. Let us enlarge it to the depth of human need and to the scope of divine revelation. And let us attend to the balance of parts, not emphasizing one element in its discovery of God or its appeal to man, to the exclusion of others, but recognizing the manifoldness of the grace of God.

After the message the evangelist. For Dr. KILPATRICK has nothing but contempt for the miserable quibble that separates the man from the messenger: 'The power of God to save does not operate magically, whether through a rite or a book or an uttered phrase. It operates normally, upon men, through men. It must therefore manifest itself in those who preach the gospel as a regenerative and sanctifying energy before it can be proclaimed to others as capable of achieving like results in their experience. *An un-Christlike evangelist is a moral horror.*'

Can Dr. KILPATRICK tell us, then, what is the right kind of revival to expect and pray for? It is a revival, he says, that has depth, extension, and permanence.

It has depth. To preach Christ truly is to break up the deeps of the human spirit, to lead to great repentance and a mighty decision, and to inaugurate revolutionary changes in life and character.

It has extension. To preach Christ truly is to proclaim Him Lord of all. It is to include within His sovereignty the whole of life. A revival which makes a speciality of 'holiness,' while neglecting the plain virtues of truthfulness and integrity, is a scandalous misrepresentation of the demands of the gospel and the claims of Christ.

And it has permanence. To preach Christ truly is to preach Him as the abiding source of redemptive power, to summon men to a continual activity of trust and obedience, and to keep them in solemn remembrance of the final estimate of life at which the Saviour shall preside as Judge.

When the historian of the reign of David had completed his history, he found that there were mighty men whose deeds he had left unrecorded. And he gathered them all together, men and deeds, and placed them one after another in the 23rd chapter of the Second Book of Samuel. Of these men, the mightiest in the opinion of after ages, though they are not placed first by the historian, are three who broke through the Philistine garrison, and fetched David the water that he longed for from the well of Bethlehem.

The historian's purpose is to describe the three warriors and their mighty deed. But in doing so he describes David. It was at the hottest time of the wars with the Philistines. David had the worst of it, and had taken refuge in the cave of

Adullam, while the garrison of the Philistines was in possession of Bethlehem. David's mind returned to the scenes of his early youth. Every spot desecrated by the presence of the Philistine host was familiar to him. There was nothing he would not have dared in order to drive the Philistine garrison out of Bethlehem. Suddenly his desire and his powerlessness met together. The thought of one particular well of water came overwhelmingly upon him, its refreshing coolness, its utter inaccessibility. The cry escaped him: 'Oh that one would give me water to drink of the well of Bethlehem, which is by the gate!' The three men heard it. They brake through the host of the Philistines and drew water from the well of Bethlehem, which was by the gate, and took it, and brought it to David. But he would not drink thereof, but poured it out unto the Lord. And he said, 'Be it far from me, O Lord, that I should do this: Shall I drink the blood of the men that went in jeopardy of their lives?'

Not many of the mighty deeds which history has recorded move us more than this. There is not a flaw in it or in the record of it. The David who longed for the water of the well of Bethlehem is the David who has won the heart of humanity. The David who would not drink of the water, but poured it out unto the Lord, is the David who has moved the souls of the most religious among men.

Now, there are two discoveries which men have to make in life, and that day David made them both. The first discovery is the value of water, and the second is the value of blood.

David that day discovered the value of water. It is one of the necessities of life; in the East it is the greatest of all. Is not the earliest song on record the Song of the Well? There was no way in which the ruler of a nation could more beneficially occupy himself than in the digging of wells. There was no way by which an invading army

could more speedily bring the people to submission than by stopping up the wells of water.

It is one of the necessities of life. And like all the necessities of life it is a gift of God. But it has to be toiled for. To be sent to be hewers of wood and drawers of water—it was almost the degradation of toil and barely removed from slavery. See how the worn stone at the mouth of the well speaks of the times that women have 'come hither to draw,' and the gladness with which they would have welcomed any promise of relief from the drudgery.

David had often drunk of the water of the well of Bethlehem in the careless spring morning of his youth. Now he knew the value of it. He had come through much toil, he had suffered many disappointments, since he drank so carelessly of the water of the well of Bethlehem that is by the gate. Life had proved harder than he expected, harder, it may be, than he thought he had a right to expect. He no longer fancied that the earth was an easy place to live in. He had come to take life seriously. But it was not till that sudden longing came upon him for the water of the well of Bethlehem that he realized how difficult life is. It was not until the three men returned with the water that he understood how much it costs to provide life even with its necessities.

This, then, is the first great discovery that we have to make. We have to discover the value of water. To some it comes early. And sometimes it is very pitiful to see the careful face above the half-developed body. Yet these are not the most to be pitied. More to be pitied are they who above the broad chest of manhood carry a face that has no lines of care in it.

The other great discovery is the value of blood. David made it at the same time. It was when the men returned with the water that he discovered the value of water, and it was when they returned with the water that he discovered the value of

blood. For the blood is the life. These men had gone in jeopardy of their lives to bring the water. And when they brought it, he would not drink of it. He said, It is the blood of the men. And he poured it out unto the Lord.

What does the world say? It says David was a fool for his pains, a sentimental fool. For the world, which has taken him home to its heart because he was so human and longed for the water of the well of Bethlehem, sees no sense in the pouring out of the water when he got it. Of course, the men went in jeopardy of their lives. That is what men are for. And if we are to consider the cost of all the necessities of life, the cost to other people, when should we have time for life's enjoyments?

'The ground of a certain rich man brought

forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou fool.'

Thou fool? What had he done? He had learned the value of water. Life was no plaything to him. He had toiled in youth and he had toiled in manhood. If he had prospered, he knew what it had cost him. 'I will pull down my barns and build greater.' Why should he not? But God said unto him, Thou fool. He had learned the value of water. But he had not learned the value of blood.

The Missionary Idea in the Gospels.

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FROM two different quarters the call comes to us to-day for a re-examination of the charter of missionary enterprise. On the one hand, the revival of missionary interest and effort, which received such unexampled expression in the Edinburgh Conference of last year, is leading men to investigate anew the whole ground of the missionary appeal. On the other hand, modern New Testament criticism, in its attempt to get behind the reporters of Jesus to Jesus Himself, sometimes questions our right to use—or at least to use in the old way—some of the texts which have long done duty in the missionary cause. The moment, therefore, seems opportune for considering afresh the nature and strength of the missionary argument as it is to be found in the Gospels. When we send our missionaries to press the Christian faith on the peoples of other lands, is our action in line with Christ's own purpose? Can the appeal to the Churches at home plead His sovereign sanction and authority? St. Paul, we know, was a missionary; his eager spirit broke the

bonds of Jewish exclusiveness and drove him forth on the world's highways to make known unto all men the gospel of the grace of God; but Jesus lived and died within the narrow limits of the Holy Land. Then is it to Paul rather than to Jesus that we must look as the founder of missions? Here, shall we say, is another example of the way in which the strong and masterful personality of the Apostle has dominated the whole Christian Church; or, may we see behind St. Paul the figure of Another who said once, and who says still, to all who believe in Him, 'Go ye into all the world'? Such is our question. In seeking to answer it I shall, for well understood reasons, limit myself mainly to the first three Gospels.

I.

And at once it has to be admitted that our missionary 'texts' are neither so numerous nor so conclusive as perhaps we have been led to expect. There is, of course, the Great Commis-

sion given by our Lord to His disciples after His resurrection, and reported in varying forms in our first three Gospels and in the first chapter of the Acts of the Apostles.¹ But when we turn back to the records of Christ's life and teaching during the years of His public ministry, we are surprised, and perhaps disappointed, to find that there is so little that we can set beside it. There are, it is true, not a few sayings and parables that foreshadow the universal mission of Christianity. Thus, for example, Jesus spoke of His disciples as 'the light of the world,' and 'the salt of the earth.'² He said that He would build His church and that the gates of Hades should not prevail against it.³ When a woman anointed Him in the house of Simon at Bethany, He declared that that which she had done should be spoken of for a memorial of her 'whosoever the gospel should be preached throughout the whole world.'⁴ Still more explicit was His word that before 'the end' came 'the gospel must first be preached unto all the nations.'⁵ And once, when His soul was suddenly and deeply moved by the faith of a centurion, there appeared before Him a vision of multitudes coming from the east and the west to sit down with Abraham and Isaac and Jacob in the kingdom of heaven.⁶ Of similar significance are the parables of the mustard seed and the leaven,⁷ the seed springing in secret,⁸ and of the wicked husbandmen—the latter with its word of solemn warning to the Jews: 'Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.'⁹ But outside the Great Commission we search the story of Christ's life in vain for any such explicit or repeated injunctions on the subject of world-evangelization as may be found, for example, concerning the use of wealth, or the duty and practice of prayer. Nor is this all. Even the sayings which have just been quoted, including the Great Commission itself, cannot be received at their face value until we have made our reckoning with at least two difficulties which challenge the student of the Gospels to-day.

1. In the first place, there is a small group of Christ's sayings in which He Himself appears to disclaim all thought of a world-wide mission. Thus, when He sent forth the Twelve, He charged

them, saying: 'Go not into any way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel. . . . Verily I say unto you, Ye shall not have gone through the cities of Israel till the Son of Man be come.'¹⁰ Again, when the Syro-Phoenician woman besought Him that He would cast forth the devil out of her daughter, He answered and said, 'I was not sent but unto the lost sheep of the house of Israel. . . . It is not meet to take the children's bread and cast it to the dogs.'¹¹ Furthermore, it is undeniable, however we may explain these sayings, that they indicate with rough accuracy the limits—the self-imposed limits—of Christ's own ministry. He Himself went not into any way of the Gentiles. His intercourse with them was rare and casual. Other sheep He had which were not of the Jewish fold, but the shepherding of them He left to other hands.

These things the Gospels tell us; and we can well believe that it was to facts and sayings such as these that the Jewish Christians would make their appeal in their opposition to the larger gospel of St. Paul. The same appeal is sometimes made to-day by those who look upon missions rather as an after-thought of the disciples than a part of the original purpose of Jesus. Harnack, for example, concludes, especially from the saying concerning the coming of the Son of Man, that 'the Gentile mission cannot have lain within the horizon of Jesus.'¹² Do the facts warrant the conclusion? The single saying emphasized by Harnack undoubtedly presents serious difficulties of its own which it is impossible just now to discuss; but it is surely unnecessary, in order to give a reasonable explanation of the restrictions which Jesus laid upon the Twelve, and which He observed Himself, to say that the universal mission of Christ lay beyond the scope of His thought and purpose.

For consider: do not the very restrictions imply and reveal a consciousness on some one's part that the gospel which the Twelve were sent to preach was fitted for a wider world than Judaism? Why should Jesus say, 'Go not into any way of the Gentiles; enter not into any city of the Samaritans,' unless already to His mind or to theirs the thought were present: this is a message not for the Jew only, but for all men? But the disciples, we are sure, as yet, had no such thought. What Jew

¹ Mt 28^{19, 20}, Mk 16¹⁵, Lk 24⁴⁷ *seq.*, Ac 1⁸.

² Mt 5^{13, 14}, ³ Mt 16¹⁸, ⁴ Mk 14⁹, ⁵ Mk 13¹⁰.

⁶ Mt 8¹⁰, ⁷ Mt 13³¹⁻³³, ⁸ Mk 4²⁶⁻²⁹, ⁹ Mt 21³³⁻⁴³.

¹⁰ Mt 10^{5, 6, 23}.

¹¹ Mt 15²⁴ *seq.*; cf. Mk 7²⁷.

¹² *Expansion of Christianity*, p. 41 (footnote).

of Palestine in Christ's day would have planned a mission to Gentile dogs or half-heathen Samaritans? It is Christ's own thought which His words reveal. Moreover, is not the fact just named itself a sufficient explanation of the restricted commission? The Twelve as yet were manifestly disqualified for missionary labour in the region beyond. How could they, with their closely-clinging prejudices, be made the bearers of glad tidings to Samaritans and Gentiles whom they hated and despised? They were ready to call down fire from heaven upon them; they were wholly unready to preach to them the gospel of the kingdom of God. And still further, is it not reasonable to suppose that the limitations which at this stage Christ both imposed and observed were only prudential and temporary and with a view to the wider development which history was soon to reveal? 'Give me a fulcrum for my lever,' said the old Greek mathematician, 'and I will move the world.' And it was in Judaism that Jesus sought the fulcrum for the lever of His gospel. Or, to change the figure, just as a military commander, bent on the conquest of a great territory, will resolutely restrict himself, in the earlier stages of his campaign, to the securing of a safe and strong base of operations, and will do this, just because it is the conquest of the whole country that he is planning, so in the beginning did Jesus limit Himself to one small land, only that in the end His disciples might win their way to the uttermost parts of the earth.

2. Our second difficulty is of a more serious and embarrassing character, and cannot be disposed of so readily. It arises from the application to our Gospels of modern methods of critical inquiry. Let it be said at once that it is as vain as it is mistaken to imagine that we can rail off the New Testament literature and turn back the critic with a 'warning to trespassers.' In all our records of the past there is what is called, 'the contemporary equation.' 'Each document contains a standpoint as well as a subject.'¹ The white light of truth reaches us tinged by the human medium through which it has passed. And the equation, the standpoint, the colour due to the medium, have all to be taken into account. This is the task of criticism. Before the historical student can use his sources he must test them, patiently and without prejudice. And from this preliminary

testing our sources, the Christian Scriptures, cannot hope to escape. Nor ought we to wish that they could. From criticism which is without bias, and which takes all the facts into account, we have nothing to fear, we have much to hope. And if, as not unfrequently happens, the critic does not know how to be fair—if he is ridden by theories of what he thinks 'must be' or 'cannot be,' if he seeks to re-write the facts rather than to interpret them; above all, if he is blind and deaf to the realities of the spiritual world,—then the remedy lies, not in the rejection of the critical method, but in seeking to give to it a juster and more self-consistent application.

How, then, does it fare at the hands of criticism with those sayings in the Gospels which we have been wont to use as our missionary texts? Let us take, first, the little group of sayings which were brought together at the beginning of this lecture, and in which is foreshadowed the universal mission of Christianity, and let us see how these are dealt with by a modern New Testament scholar like Harnack. In his work, *The Expansion of Christianity*, there is a chapter entitled 'Jesus Christ and the Universal Mission according to the Gospels.' It opens with this statement: 'We cannot but admit that Mark and Matthew have consistently withstood the temptation to introduce the Gentile mission into the words and deeds of Jesus.' But Harnack only reaches this result by a very liberal, and, as many of his readers will feel, a very arbitrary use of the critical pitchfork. Thus, for example, the sayings in the Sermon on the Mount—'ye are the light of the world,' 'ye are the salt of the earth'—and the words, 'for all the nations,' in Mk 11¹⁷, we are told 'we may disregard'; but in neither case are we told why. Similarly, in Christ's words to the Syro-Phoenician woman, 'Let the children first be filled,' the 'first,' we read, 'is not to be pressed.' True; but neither is it to be suppressed. The warning in the parable of the husbandman—'The kingdom of God shall be given to a nation bringing forth the fruits thereof'—refers not to the Gentiles, but to the 'nation,' as opposed to the official Israel; the statement that, before the end comes 'the gospel must first be preached unto all nations' is 'a historical theologoumenon,' put into the lips of Jesus, 'which hardly came from Him in its present form'; the saying that sprang out of the anointing at Bethany—'whosoever the gospel shall be preached

¹ J. Moffatt's *Historical New Testament*, p. 9.

throughout the whole world,' etc. — 'simply represents a remark which readily acquired a heightened colour from the fact of the subsequent mission to the world.' After this it can hardly surprise us to be told that Mark 'was determined to keep the Gentile mission apart from the gospel'; that Matthew 'consistently retains the setting of the latter within the Jewish nation,' and that Luke's standpoint 'does not differ from that of the two previous evangelists.'¹

Let us turn now to the more crucial question of the Great Commission. And here, again, we are met by the doubts or denials of criticism. Harnack is quite sure that Jesus never issued such a command as is contained in the closing verses of Matthew's Gospel, 'but that this reading of His life was due to the historical developments of a later age.'² In similar fashion Dr. James Moffatt, in his *Historical New Testament*, attributes the words, not to Jesus, but to 'the later spirit of the Church.'³ Dr. A. B. Bruce, too, though he believes that a universal mission had its place in the mind of Christ, yet nevertheless inclines to the opinion that the words in Matthew's Gospel are not so much 'a report of what the risen Jesus said to His disciples at a given time and place, as rather a summary of what the Apostolic Church understood to be the will of the exalted Lord.'⁴

What, now, shall we say to all this? Obviously we cannot claim for Matthew that he has preserved for us the *ipsissima verba* of our Lord. Apart from the fact that this particular saying, like many of the sayings of Jesus, may in its form owe something to the prepossessions of His reporters, Matthew's account of the Commission differs from Mark's, and Luke's from both, so that any claim to verbal exactness is manifestly out of the question. What, however, we may and must maintain is that behind these varying forms lies the substance of the Great Commission. Dr. Denney puts the case with his usual moderation and lucidity when he says: 'How much the form of it may owe to the conditions of transmission, repetition, condensation, and even interpolation, we may not be able precisely to say, since these

conditions must have varied indefinitely, and in ways we cannot calculate; but the *fact* of a great charge, the general import of which was thoroughly understood, seems indisputable. All the Gospels give it in one form or another; and even if we concede that the language in which it is expressed owes something to the Church's consciousness of what it had come to possess through its risen Lord, this does not affect in the least the fact that every known form of the evangelic tradition puts such a charge, or instruction, or commission, into the lips of Jesus after His resurrection.'⁵ Of course, if any one has made up his mind beforehand that Jesus could not and did not appear to His disciples after His death in the way our Gospels represent—and it is not unfair to say that a good deal of contemporary criticism goes to work on this assumption—it will be incumbent upon him to get rid, in some way or other, of all the post-resurrection sayings which they put into Christ's lips. But no such presuppositions, whatever may be the intellectual necessities of those who make them, are any evidence against the genuineness of the evangelic tradition. 'Granting,' as Dr. Denney says, 'that the Resurrection was, what our only authorities report it to be, the manifestation of Jesus in another mode of being in which it was possible for Him, at least for a time, and when He would, to have communication with His own—granting this, there is no reason why He should not have said such things to them as the Gospels tell us He did say.'⁶

And when we turn the page, when, *i.e.*, we pass from the Gospels to the Acts, we find in the subsequent and almost immediate history of the Church every reason why He should have said such things. 'After the disciples were convinced that Jesus was no longer dead,' writes Harnack, 'they at once started to preach Him and His gospel with the utmost ardour. This was inevitable in the nature of things.'⁷ Well, whatever we may think about 'the nature of things,' to no one who shares the New Testament feeling for Christ and His gospel, will either the ardour or the inevitableness of the disciples' preaching present any difficulty. But surely the most reasonable and adequate explanation of the abounding missionary activity, of which the Book of Acts is the record, is that behind it all lies the definite authority of

¹ The quotations are all from chap. iv. of Harnack's work. I am indebted for some pointed criticism of Harnack's position to two articles in THE EXPOSITORY TIMES (October and November 1907), by Dr. Weitbrecht.

² *Ibid.*, p. 45.

³ P. 648.

⁴ *Apologetics*, p. 463. See also *Expositor's Greek Testament*, vol. i. 340.

⁵ *Death of Christ*, p. 68.

⁶ *Ibid.*, p. 69.

⁷ *Expansion of Christianity*, vol. i. p. 49.

Christ Himself. I do not mean that the history proves the reality of such a Commission as Matthew records, nor that without it the history would be inexplicable, but that the history is of such a kind as to lend additional credibility to the Gospel record. There is a further point to be kept in mind. Racially and religiously the Jews are the most persistently exclusive people the world has ever known. And when we remember that at first, as we have seen, that exclusiveness was sanctioned by Christ Himself, does it not become morally certain that nothing less than the strong impact of Christ's own command could have pushed the disciples out of the shallows of Judaism into the great deep of the world's life? In face of the opposition which met it on every side, how could the missionary idea have gained and kept its feet unless it had been able to plead some sure, clear word of His?

It has, indeed, been suggested that early Christianity owed something of its missionary enthusiasm to the legacy which it took over from contemporary Judaism. That there was an active Jewish propaganda during the period immediately preceding the dawn of Christianity is probably true. In no other way does it seem possible to account for the enormous number of Jews who were scattered throughout the Roman Empire at the beginning of the Christian era, and whose presence is one of the proofs of that preparation in history for Christ concerning which so much has been written. It may be an echo of that fervent time which has reached us in our Lord's reference to those who compassed sea and land to make one proselyte. But whatever may have been the character or the results of this movement—and we really know very little about it—it is impossible to recognize in it the true forerunner of the Gentile mission. When we remember what has been the history of the Jews, both ancient and modern; when we think of Pharisaism scornfully picking its way through a world of publicans and sinners; when we listen to the shout of execration which greeted St. Paul on the streets of Jerusalem at the mere mention of the Gentile name—'Away with such a fellow from the earth: for it is not fit that he should live';¹ and when we remember that still, in this day of missionary societies, the Jew has none, that indeed hardly anything is more unthinkable than that the wealthy Jews of London and New York should

unite for the conversion of China and Japan to the Hebrew faith—when, I say, we remember these things, it is vain to seek in Judaism for the headwaters of that great stream of missionary activity which flows in an ever widening and deepening channel through all the centuries of Christian history.

Hardly less mistaken are those who speak as if the real author of missions were St. Paul. The Church universal is too deeply in the great Apostle's debt to be in any real danger of forgetting him or belittling his work. But when it is suggested that Christianity is mainly the creation of his eager brain and fervent heart, the ordinary reader of the New Testament may be forgiven if he declines to treat the suggestion seriously. He knows too well how St. Paul thought of himself and of his relation to Christ, ever to be under the temptation to set him in the seat of his Master. How, he asks himself, would the Apostle have answered those who sought to do him this strange dishonour? No, St. Paul was an apostle even as the rest, *by the will of Christ*.

This, then, is the conclusion to which our brief discussion has led us: the source of Christian missions is to be found not in St. Paul, still less in the activities of contemporary Judaism, but in the declared will and purpose of Christ Himself. True, the sayings in which these find expression are comparatively few, and even these few may not have reached us in the precise form in which they fell from our Lord's lips. There is, nevertheless, good reason for the belief, which the Church has always held, that it was from Christ Himself that she received the charge to make disciples of all the nations.

II.

I can well believe that some may have listened thus far with a chilling sense of disappointment. 'What!' they will ask, 'is this all? A meagre handful of texts snatched from the strife of contending schools—is this all that the Gospels can contribute to the sacred cause of missions? How can we fight the missionary battle with weapons of no tougher steel than these? How can we kindle the missionary fire with only this scanty heap of fuel?' So not unnaturally the question may be asked. And certain it is, doubtful disputations about texts, inevitable as they may be, carry us but a very little way on our road. It is not in

¹ Ac 22²².

an atmosphere of debate, where argument must be weighed against argument, and the balance of probability struck, that the great constraints are felt which make the missionary. But the truth is, the New Testament argument for missions is a far bigger thing than many of us have ever realized. We have so pinned our faith to a few over-worked texts that if some one threaten to take these from us it seems as if the whole case for missions had gone up in smoke. There is, indeed, good reason, as I have been trying to show, why we should still hold fast to our texts. But do not let us speak as if these were our sole, or even our main, missionary warrant. For my part I cannot pretend to be sorry, rather I rejoice, that our modern methods of Biblical study are compelling us—and that not merely in the matter of missions—no longer to put our trust in texts, but to seek our knowledge of the Divine purpose over the broad spaces and larger areas of Divine revelation. For the moment we abandon our old microscopic methods of Bible study, or, let me rather say, when we supplement them by the study of the Bible as a whole we begin to see that our so-called proof-texts are scarcely so much as the fringe of the great missionary argument. As Dr. Horton says, 'It is not that here and there are missionary texts, injunctions, or suggestions, and that a careful student might painfully extract from certain proof-texts a defence of missionary effort; but it is that the whole book is a clear, ringing, and everlasting missionary injunction.'¹ So that even if—though I do not think it at all likely—Harnack and his friends should turn out to be right, and we should have to surrender the few verses in which Jesus anticipates the world-wide preaching of His gospel; nay, even if we were driven to admit that the Great Commission itself is rather the reflection of the mind of the Church than the direct command of Christ, the missionary application would still press with unweakened force on all who bear the Christian name. This is the point which it will be the aim of the second part of this paper to make good. We are committed to the missionary enterprise by the very nature of the truth we possess. Because Christianity is what it is, because Christ is what He is, we cannot keep Him or it to ourselves alone. In this sense Harnack is right; it was 'in the nature of things' that the disciples of Christ should preach Him and His

gospel with the utmost ardour. Even if Jesus never in so many words uttered the Great Commission, it is implied in all He said and did and was. Call it, if you will, the Church's inference rather than the Lord's command, yet it is an inference which only disloyalty could fail to draw; for the very make of the gospel declares that it is as much for everybody as it is for anybody.

Thanks to recent Biblical scholarship, we are now able to see in the very *language* of the New Testament a symbol of the universality of its message. As late as but yesterday our scholars have been in the habit of treating the Greek of the New Testament as essentially a language by itself. Every one knew, of course, that it differed widely from the Greek of the older classical period, whether Doric, Æolic, Iolic, or Attic. It was equally clear that it could not be identified with the literary Greek which was in common use throughout the Roman Empire at the beginning of the Christian era, and in which all the early dialects had been merged. There seemed no escape from the conclusion therefore, which also fitted in readily with certain dogmatic prepossessions, that the language of the New Testament formed a class by itself; it was 'the language of the Holy Ghost,' unprofaned by common use, and to be distinguished from all other Greek, as 'Biblical' or 'New Testament' Greek. Within the last few years, however,—since the publication of the Revised Version of the New Testament—two facts have been brought to light by the industry and genius of scholars which have entirely changed the whole situation. In the first place, mainly through the unearthing and deciphering of a vast mass of papyri—'wills, official reports, private letters, petitions, accounts, and other trivial survivals'—discovered in the rubbish heaps of ancient Egypt, we have been permitted to see for the first time the popular colloquial form of the Greek of our Lord's day. As in the literature of the period we learn what the language had become in the hands of the cultured and literary classes, so here, in the buried papyri, we have it fresh from the lips of the common people, in the ordinary intercourse of daily life. And now comes the surprising and illuminating discovery, due in large measure to the brilliant labours of A. Deissmann and J. H. Moulton,—and this is the second fact to which I refer,—that it is in this same vernacular of daily life that our New Testament itself is written.

¹ *The Bible a Missionary Book*, p. 181.

Hundreds of words, hitherto assumed to be purely Biblical, the half-technical terms of the new religion, minted afresh, if not actually coined, to serve its purpose, are now seen to be in reality 'normal first century spoken Greek.' We can assert with assurance, says Dr. Moulton, that 'the papyri have finally destroyed the figment of a New Testament Greek which in any material respect differs from that spoken by ordinary people in daily life throughout the Roman world.' In a word, there is no such thing as 'Biblical' Greek. 'The language of the Holy Ghost' is the language of common life. The New Testament is the book of the people, written in the language of the people, and to the people everywhere we must give it, or the very dictionary and grammar will cry out against us.¹

All this is very interesting, and as a symbol of the universality of the gospel, it is full of suggestion. But we shall need to go much deeper than language if we are to discover in the gospel itself the missionary warrant of which we are in quest. Let us glance for a moment then, first at the teaching of Christ, and then at Christ Himself.

1. And at once we are confronted with a conception of Christ's teaching and its significance which, if it be accepted, will make short work of our whole argument. According to a certain school of recent New Testament interpreters, the central determining idea of Christ's whole life and ministry was eschatology. In other words, Christ taught that God's Kingdom was coming, that it was coming soon, that the Son of Man Himself was about to appear in the clouds of heaven and usher in the eternal reign of righteousness. Such, it is said, was Christ's expectation, and His ethical teaching must be construed in the light of it. If the end of all things were at hand, obviously man's great concern was to make ready for it; he must sit loose to all human joys and prepare himself for the impending change. Hence, we are told, the morality of the gospel is not final and absolute, a morality for all men, under all circumstances. It is rather of the nature of what the Germans call 'interim ethics'—a morality suited to the attitude of those who are awaiting a great and immediate crisis. Christ's teaching concerning His Second Coming cannot, of course, be discussed now; it presents, as every one knows,

one of the thorniest problems in the whole field of New Testament interpretation; but this at least may be said: whatever Jesus may have believed about the future, it is too late in the day to suggest that His moral teaching is only of the nature of a temporary expedient to tide over a brief time of waiting before the end. For centuries the best and wisest men in the civilized world have gone to that teaching for their loftiest ideals of duty; they have found in it the sanction and inspiration of their noblest efforts; and it really will not do now for some one to come forward and tell us that, after all, we have been deceiving ourselves, and that the morality of the Gospels is simply a string of temporary precepts which owe their origin to a mistaken idea of Jesus. Whatever men may think about Christ, they know that in Him they have found the nearest approach to the Absolute in morals that this world has to offer.

And it is this quality of absoluteness, this timeless, eternal element in Christ's teaching, which constitutes for all who receive it the obligation to make it known. If its value were relative only, if it were of worth to one, but not to another, if it could appeal to the West, but were powerless to touch the East, the case would be different; but since Christ's words have proved themselves 'the living contemporaries of every age,' every age has a right to them; because they are suited to all, they belong to all, and to withhold them from any is to withhold from them a part of their natural human birthright. Take, for example, Christ's teaching concerning the Divine Fatherhood. If that is true at all, it is universally true, and therefore it ought to be universally made known. The missionary obligation does not depend on whether or not there is attached to the truth an explicit word of command, 'Go tell it to all men'; it is inherent in the truth itself, and wherever it is worthily realized it creates its own missionaries:

I say to thee do thou repeat
To the first man thou mayest meet
In lane, highway, or open street—

That he and we and all men move
Under a canopy of love
As broad as the blue sky above.

That is the natural logic of the matter, and I cannot get past so much as the first word of the Lord's Prayer without being reminded of it: 'When ye pray, say,' not 'Father' simply, still less 'my Father,

¹ See J. H. Moulton's *Grammar of New Testament Greek*, chap. i.

but 'our Father.' The fraternal consciousness is bound up with, it is a part of the filial consciousness, and he only has entered into the spirit of sonship who is eager to share with all his brethren the gifts of the Father's love.

But there is no time to speak of particular doctrines; let me emphasize again the timeless element in Christ's teaching. It is identified with none of those things which in their very nature grow old and pass with the passing years: 'It has no laboured law or exacting code, no stereotyped system or ecclesiastical institutions, no ceremonial, or priest, or temple.'¹ Christ's precepts are not provincial edicts, but imperial laws meant to govern the whole world of moral agency. His words of grace are as universal as the sunshine and the air. 'Heaven and earth shall pass away,' He said, 'but my words shall not pass away.' It was an astounding thing to say; if it were not that long familiarity has dulled our minds to the wonder of it, its boldness would take our breath away; but what is still more astonishing, the saying has come true—Christ's words have not passed away, nor can we conceive that they ever will. When will the Lord's Prayer be out of date? Different churches have their different forms of prayer, and once in a while they pass under the hand of the reviser. Even in the Psalter there are things that make us wince sometimes when we hear them in church. But no individual Church can claim the Lord's Prayer; it belongs to us all, and he would be a bold man indeed who should propose to lay revising hands on it. Can we so much as imagine a time when men will not need, or will not wish to hear, the beatitudes of the Mount or the Parable of the Good Samaritan? It is not simply that Christ was, as we say, 'in advance of His time'; many great teachers have been that, and yet, in the end, they have been left behind, and their words forgotten; rather it is that with Him the question of time hardly enters into the reckoning at all—'you cannot date the mind of Christ'—and it is this quality of timelessness which, by detaching His teaching from any particular age, has made it the possession of all the ages. And, again I say, all this involves the missionary idea. It is sheer perversity that can find the missionary 'marching orders' only in a single verse of St. Matthew's Gospel; they are writ large on every page of the New Testament. If we have we owe;

¹ *The Bible a Missionary Book*, p. 62.

we owe because we have; we owe to every man who has not. Discipleship to such a faith commits us to apostleship.

2. From the teaching of Christ let us turn to Christ Himself. And, again, we note the universal and eternal in what He was no less than in what He taught. The local and the temporary are there, as indeed they must be, since Christ was born of a Jewish mother. But these things are not He, nor do they explain Him. We may know everything about the Jews and Palestine nineteen hundred years ago, and yet we may be hardly one step nearer understanding Him. The methods of the modern literary realist are not without their value, but not to them does the secret of Jesus reveal itself. This is what some of us in our study of the background of the sacred story are forgetting. Little by little the artist and the traveller, the historian and the scholar, are reconstructing for us the life of that far-off day, until we seem to know Jesus—the dress He wore, the language He spoke, the tools He used, the home He dwelt in—as we know a man of our own city. The landscape of Palestine, its hills and rivers, its towns and villages, its flowers and trees, are as familiar to us as those of our native land. And all this, of course, has its uses, but it has also its perils: we may lose the universal in the local, the Son of God in the Syrian prophet, the Lord of glory in the Man of Nazareth. 'Local colouring' is not to be despised, but unless besides we get the far vistas and wide horizons of the Gospels, we have not seen the true Jesus. He is no mere son of Abraham, He is the Son of Man, the universal Man.

Mark the perfect symmetry of His character. We pick out the characteristics of other men; who can name the characteristics of Jesus? All types of excellence meet in Him. We speak of the manliness of Christ; we are equally true to the facts if we speak of His womanliness. He is as strong as He is gentle; as brave as He is tender. The active and the contemplative may each find in Him their ideal. 'Lay emphasis on either side, and there is something in the Gospels to which you do injustice.'¹

Mark the completeness of His sympathies. General Booth, it is said, in the earlier days of 'The Army' confessed that he was forced to make a choice; no man's arms are long enough, he said,

¹ See Johnston Ross's *Universality of Jesus*, p. 32.

to reach out to give a hand to the rich and to the people of the depths. Probably he was right; but Christ is confined to no class, and is cut off from none. Some one has remarked that Shakespeare, with all his myriad-mindedness, never seems to have entered into the mind of a little child; there are no real children in his plays, only grown-up men and women trying to talk like children. But who ever opened the Gospel page only to turn away with the feeling: 'This man does not understand me; my life lies beyond the reach of His sympathy'?

He took the suffering human race,
He read each wound, each weakness clear,
And struck his finger on the place,
And said, *Thou ailest here and here.*

We of the English-speaking world sometimes speak of Christ as if He belonged, if not to the Anglo-Saxon people, at least to the Western world. But He belongs to none save as He belongs to all; He is of the race, 'the one true cosmopolitan'; and when the East sees Him as we see Him, the East will claim Him for its own as justly as we claim Him ours. The East will not want our theology; but that is a small matter. When it has seen Christ it may be trusted to make its own.

East is East, and West is West, and never the twain shall meet—

so in the street we hear men say:

'But Christ is Christ, and rest is rest,
And love true love must greet.
In East and West hearts crave for rest;
And so the twain *shall* meet,
—The East still East, the West still West—
At Love's nail-pierced feet.'

In all that has been urged in this paper concerning the universality of Christ and His teaching the appeal throughout has been to the Gospel records. But let it not be forgotten that this claim comes to us to-day interpreted and illuminated by the confirmation of the centuries. This is no untested theory that we are putting forward. The claim we make for Christ, stupendous as it is, has been vindicated in the world's great judgment hall. 'The Christian religion, born in Judea,

formulated in Greece, organized in Rome, propagated by Teuton and Frank,' is yet 'neither Jewish, Greek, Roman, nor Saxon'; it has 'acclimatized itself in all lands.' Is there anything in human history which suggests even a faint comparison with the simple tale of facts furnished by the great British and Foreign Bible Society? 'Take any book ever written, the very flower of literature and the supremest effort of human thought, translate it into four hundred and twelve languages, from Sanskrit down to the rudest jargon of savages, and scatter it broadcast over the world. When that is done, and the books have sold everywhere and brought civilization and humanity wherever they have gone,'¹ then, but not till then, you will have a parallel to what has been wrought by the four tiny tracts which tell the story of the life of Christ.

What an impulse lies in all this for our modern missionary effort! Contrast our position to-day with that of the disciples at the beginning of the Christian era. They were as hardy pioneers voyaging through strange seas alone. They knew, indeed, what Christ had been and was to them, but in a sense theirs was a solitary faith; they were making an untried experiment, and when their hearts failed them through fear, there was no long history—that best cordial for drooping spirits—to tell them they were right. We envy them sometimes their nearness to the earthly life of Jesus, but had such a thing been possible, might they not rather have envied us our deep sense of comradeship with the past, our knowledge of what Christianity has proved itself to be over the broad fields of the world's life? We have, as they had, the will of Christ explicit in one great charge, implicit in all He said and did; we have also, what they could not have, the confirmation of the centuries. It is no doubtful venture on which we are bidden to embark. Not Scripture only, but Scripture interpreted and made luminous by history, calls us to the missionary task. On our bowed heads an awful past has laid its consecrating hands.

To doubt would be disloyalty,
To falter would be sin.

¹ J. H. Moulton, *Hibbert Journal*, vii. 765.

The Great Text Commentary.

THE GREAT TEXTS OF THE PSALMS.

PSALM CXIX. 105.

**'Thy word is a lamp unto my feet,
And light unto my path.'**

How can a word be a lamp? Take this familiar story from English history, as told by Dr. Alexander Macleod:—

Seven hundred years ago, all Europe was sending soldiers to Jerusalem to fight for the Saviour's grave. The lords of Jerusalem at that time were fierce Saracens, who did not believe in Jesus. And the people of Europe said: 'Why should unbelievers like these be lords of the place where our Saviour lay?' Army after army went from England, France, and Germany. And sometimes they won, and sometimes they lost. And when it was their lot to lose, they were seized, made prisoners, and sold as slaves.

It happened in one of the battles that a young Englishman, named Gilbert à Becket, was taken prisoner and sold as a slave. He was sold to a rich and princely Saracen, who set him to work in his garden. And there, as she took her daily walks in the garden, the daughter of his master saw him. And when she looked at his sad but beautiful face, and remembered that he was a slave, first she wept for him, and then she loved him; and then she resolved to help him to escape. So one night she procured a little ship, and had it waiting near the shore, and she opened the door of à Becket's prison, and gave him money, and said to him, 'Go back to England.'

Now Gilbert had seen her love and returned it. And when he was going away he said to her, 'You too will one day escape, and find your way to London, and there I will make you my wife.' And then he kissed her, and blessed her, and went out free. And he reached the little ship and found his way to England. But the Saracen maid remained in the East.

Many a night she looked towards the sea, along the very path he went, and thought of him, and longed for him, and wept. She longed to be at his side. But how was she to escape from home? How could she cross the seas? How could she ever hope to arrive in England? She could not speak the English speech. The only word she knew was 'London, à Becket.' A Becket had taught her this much in the garden.

At last she could remain no longer in the East. She would go to the Christian land, and be a Christian, and the wife of Gilbert à Becket. So one day she left her home, and went to the sea, and to the English ships, and as she went she said, 'London, à Becket.'

She uttered this word, and rough sailors made room for her in their ships. 'London, à Becket,' she said, and ships heaved up their anchors, and spread their sails, and carried her through stormy seas. 'London, à Becket!' It was all she said, all she could say, but it went before her like a light,

and made a path for her over the pathless deep; and she followed it until her eye caught sight of the white cliffs of England, and her feet touched the sandy beach, and she was in the land of him she loved.

She had far miles still to travel to reach London. And these were the old times when there were no railways, no coaches, not even roads. Old bad times, when robbers lived in dusky woods, and bad men watched from grim stone castles, that they might rob and kill the lonely travellers. But she went onwards. 'London,' she said, 'London, à Becket.' London was many miles away; but that word opened up a way to her, went before her, was coach and road and guide to her. It was a lamp to her feet. She uttered it as she was setting out every morning, and peasants tending their cattle on the heath pointed in the direction where London lay. The lamp went before her over hills and fields, and woods and streams, and brought her at last to the gates of London town.

'London, à Becket,' she said, as she passed on through the streets. From street to street went this Eastern lady, from street to street, and from house to house, and still as she went she said, 'London, à Becket.' Crowds gathered about her in the streets, and some wondered, and some mocked, and some had pity; but she made her appeal to the very crowds as she said, 'London, à Becket.' The word was caught up by those who heard it, and passed from lip to lip, and from street to street, until it filled the town, and searched out for her à Becket's house and brought her to his door. And then her long toil was ended. A Becket heard the well-known voice, and leaped and ran, and folded her to his bosom, and took her into his house, and made her his wife, and loved her with all his love. His word had been a lamp to her feet, and brought her to his side. She became the mother of the famous Thomas à Becket, Archbishop of Canterbury.

2. The word spoken of in the text is the word of God, 'Thy word.' And on the lips of the Psalmist who wrote the 119th Psalm it means the Law of Moses.

The 119th Psalm, says Liddon, is a hymn of one hundred and seventy-six verses in praise of the Mosaic Law, which, whether as God's Law, or His statutes, or His commandments, or His testimonies, or His precepts, or His ceremonies, or His truth, or His way, or His righteousness, is referred to in every single verse of it except two. There is no other Psalm like it, for its varied power of expressing all that is deepest and most affectionate in the human soul when in communion with God as revealed to us in His Word and Will; and, like many of the most beautiful things in the moral and spiritual world, this Psalm is the product of sorrow.

There is not much reason for doubting that it was written quite at the close of the Jewish Captivity in Babylon by some pious Jew, who had felt all the unspeakable bitterness of the Exile; the insults and persecution of the heathen; the shame, the loss of heart, the 'trouble above measure,' which that compulsory sojourn, in the centre of debased heathendom, must have meant for him. The writer was a man for whom sorrow did its intended work, by throwing him back upon God, His ways, and His will; and so in this trouble, when all was dark around, and hope was still dim and distant, and the heathen insolent and oppressive, and the temptations to religious laxity or apostasy not few nor slight, he still could say, 'Thy word is a lamp unto my feet, and light unto my path.'

3. But this witness of the captive Jew who wrote the Psalm, thinking only of the Mosaic Law, has been echoed again and again by Christians, with reference to the whole Bible of the Old and New Testaments, and in a deeper sense. They have found this book a lamp unto their feet, and light unto their path. Not, however, without reading; not without study. Now there are various ways of studying the Bible.

(1) There is the method of science. We try to reproduce the circumstances of the writer of this 119th Psalm, and his meaning when he spoke of the sacred writings as a lamp to his feet, and a light to his path. Who was he? when, and where did he write? What were the books he spoke of? and in what sense did they guide him on his way through the world? The many-sidedness of the Bible; its immense resources; the great diversity of its contents and character; its relations with ages so widely apart as are the age of Moses and the age of St. Paul; its vast stores of purely antiquarian lore; its intimate bearing upon the histories of great peoples in antiquity, of which independently we know not a little, such as the Egyptians and the Assyrians; the splendour and the pathos of its sublimer poetry;—all these bristle with interest for an educated man, whether he be a good man or not. The Bible is a storehouse of literary beauties, of historical problems; of materials for refined scholarship and the scientific treatment of language; of different aspects of social theories or of the philosophy of life. A man may easily occupy himself with one of these subjects for a whole lifetime and never approach

the one subject which makes the Bible what it is. And, indeed, much of the modern literature about the Bible is no more distinctly related to religion than if it had been written about Homer, or Herodotus, or Shakespeare, or Gibbon. It deals only with those elements of the Bible which the Bible has in common with other and purely human literature; it treats the Bible as literature simply, and not as the vehicle of something which distinguishes it altogether from all merely human books.

(2) There is also the method of philosophy. The Bible may be read for the purpose of constructing a philosophy of God's dealings with man. The great problem of the world is man's existence and destiny—what we are, and whither we are tending, and what is the mystery of this world. Now in constructing this philosophy, which is in fact a theology and a scheme of salvation, the Bible has always been, and always will be, of primary importance. During the ages of the great writers of the Christian Church the Bible was used as the quarry out of which a systematic theology was to be constructed; it was a collection of texts. Little attention comparatively was paid to the original and historical meaning of the passages, or to the varying circumstances under which they were written; but systems were constructed—physical, ecclesiastical, theological—which we now see to have been scarcely even outlined or shadowed in the Bible itself; and these were formulated with a precision obtained only by the sacrifice of large portions of the Bible, and by the absence of all historical perspective. The historical side of the Bible was lost sight of; Augustine, for example, says that whatever narrative has no immediate bearing on the rules of life must be treated as figurative. The question became not what the Bible meant, but what it might be made to mean, and such a question has plainly an infinite number of answers. The Bible became a storehouse to which each party in a controversy went for his weapons.

(3) There is still another method of studying the Bible. It is the method of devotion. And it is this method that the Psalmist uses. When we employ the devotional method we read a passage privately, by ourselves, and ask ourselves, 'In what sense is this meant for me? What can I learn from it?' This reading acts not only on the intelligence, but also on the spiritual life, and for

this it is essential. It adds to our knowledge, but it also adds to our goodness, and calmness, and wisdom; it does not add to the length and width, one may say, of our knowledge, as it adds to its height and depth. No other reading will take the place of this. In no other way can we learn the value of the Bible.

You may rightly read other books for devotional purposes. It is well to read such books as *The Imitation of Christ*, *The Christian Year*, and other similar devotional books in prose and verse. But remember that these books all get their inspiration from the Bible: they shine by reflected light. The light that they shine by is none other than that Light which lighteth every man that cometh into the world. It is Christ in the Gospels that alone shines like the sun by His own light. Here is the source of all the inspiration of saint and poet that moves us heavenward. We then ought to try to get our inspiration at first hand, not at second hand. Let us bring our souls into as close contact as possible with nature and with Christ, the two channels by which God speaks to man. 'The heavens declare the glory of God, and the firmament sheweth his handiwork,' is the voice that speaks of one channel. 'He that hath seen me hath seen the Father,' is the voice that speaks of the other.¹

We do not find all portions of the Bible equally good for devotional reading. We choose our favourite books—the Psalms, or the Gospels, or the Epistles, and read them again and again, taking some daily portion for our study, and by no means caring to read the whole of the Bible for this purpose. No doubt every line of the Bible has some bearing on man's future destiny; but in some cases this bearing is direct and obvious, in others it is indirect, and perceived only after long reflexion. For instance, St. Paul desires Timothy to bring with him from Ephesus to Rome the cloak which was left at Troas, 'and the books, but especially the parchments.' This verse has its use and interest. It shows the spirit in which service may be asked and rendered by fellow-labourers in the cause of Christ; it illustrates the use of literature as an agent in the propagation of the Faith. But no one would compare it, in point of direct religious or moral teaching, with such words of the same Apostle as 'Bear ye one another's burdens, and so fulfil the law of Christ'; or, 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners'; or, 'Christ in you, the hope of glory.'

What is wanted is a sense of proportion; a perception of the relative importance of things; of the subordination in which the earthly and

the human must always stand to the spiritual and the Divine. Thus the life of David is not without high political interest. But how insignificant is this interest when we compare it with David's language and conduct as a great penitent! The case is parallel to that of the relation which the externals of worship bear to its essential spirit and life. The architecture of churches, the beauty and character of music, the order and accuracy of ceremonial,—these things are not without their value, since man is led, by his imagination and his ear and his sense of beauty, towards the frontier of the invisible world. But the essential thing in worship is the communion of the living soul with its Maker and Redeemer. And a man who should imagine himself a true worshipper of Christ because he was well versed in sacred music, or in the details of ritual, would exactly correspond to a man who should think himself a true student of Scripture merely because he was a keen Biblical archæologist, or a good Hebrew scholar, or an authority on the critical questions which have been raised as to the date and authorship of the Gospels.

4. The word of God, says the Psalmist, 'is a lamp to the feet and light to the path. Here, as we often find in Hebrew poetry, the parallelism or recurrence of the same thought, or of one like it, in the two members of a verse, is more than a simple repetition. The Word of God is a lamp or lantern to the feet by night. It is light, as that of the sun, by day. It makes provision for the whole of life; it is the secret of life's true sunshine; it is the guide when all around is dark. It thus throws light on 'the path' and 'the feet'; on the true course which thought and conduct should follow, and on the efforts which are necessary in order to do so. With the Word of God at hand, we should be in no doubt about the greatest practical question which man has to deal with; the true road to everlasting happiness in another life.

Much of the dislike felt towards the Revised Version is connected with the number of 'trivial changes.' No one else, however, has paid so heavy a price for changes of association as have we who were Revisers. And at least one generation must elapse before this disadvantage is overcome. Nevertheless, changes which are called 'trivial,' besides being justified as part of a system, are often intentionally presented in this unobtrusive form, so as to minimize the disagreeable consequences. Take two examples

¹ J. M. Wilson.

of different kinds. '*Meal-offering*' stands instead of '*meat-offering*,' that is, the bloodless offering in the Levitical law. '*Thy word is a lamp unto my feet, and light unto my path,*' is instead of the tautological and inaccurate '*a light*.' Already it is felt by multitudes that a parallel Bible, honestly studied, is one of the best commentaries possible.¹

I.

A Lamp to the Feet.

1. The Word of God is *a traveller's lamp*. An American Bible-reader tells us that, going two miles to read to a company, and at the close being about to return through a narrow path in the woods where paths diverged, he was provided with a torch of light wood or pitch pine. He objected that it was too small, weighing not over half a pound. '*It will light you home,*' answered the host. And to all objections the same answer came, '*It will light you home.*' Thus, if the Bible were taken, it would be found sufficient to light home. Some may object to this part of the Bible, and others to another part; but the answer of the Bible to all objectors is, '*It will light you home.*'

An incident is told in Captain McClintock's narrative: the search in the Arctic Seas for Sir John Franklin and his brave men. After many difficulties and dangers, these explorers at last came upon a boat, containing some bleached skeletons of Englishmen. A few silver spoons and forks with name and crest upon them were also discovered; which at once told the sad truth. But to me the most touching and impressive things they beheld were two guns, double-barrelled. One of the barrels was loaded. The guns were in full cock, resting over each side of the boat ready to be fired. They had been in that position for twelve years. Beside them, and scattered in the boat were *lanterns*. What sort of lanterns? I do not mean lamps to guide them and light them in the Arctic seas and among Arctic icebergs. But I mean *Bibles*. Yes, Bibles along with Testaments, Prayer-books, and books of devotion. These, too, were marked and underlined, as if they had been carefully read. A friend of mine told me that he had been at the United Service Museum, shortly after these relics of the Franklin expedition were collected, that he had seen the marked Bibles, and underscored verses: the guns too, just as they were found, pointing upwards from the boats. He mentioned being specially struck with the underlined words in Psalm 139: '*Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.*'²

2. It is *a signal lamp*. God's Word points out the places of moral danger and shows the right way. This is especially observable in the things that were written aforetime. In this aspect the biographies are remarkable. The things written about the errors of Old Testament worthies, and read in our churches, are written and read for our learning, that we may avoid their faults. On the lamp is written the words, '*Let him that thinketh he standeth take heed lest he fall.*' Too many modern biographies give unreal characters. Scriptural biographies are real pictures. The men and women are human in their frailties at least. Let us attend, then, to the signal lights which the Scriptures give.

One night the train stopped at a small station over an hour. One man grew impatient, and called to the conductor, '*Why don't you go on?*' '*Do you see that red light ahead?*' said the conductor; '*that means danger. I dare not pass that; if I did there would be disaster.*'

3. It is *a night lamp*. There is no sorrow which it cannot soothe; no bereavement which it cannot comfort. Sometimes the night of affliction is around us, but what a blessed and subdued light the Bible then becomes for languid eyes.

In the Indian Mutiny of 1857, a number of fathers, mothers, and children were shut up within the walls of a fort which has a terrible memory. Every day, every hour, they were expecting a fearful end at the hands of their foes. It was a sudden gleam from God's own Lantern which cheered them as nothing else could have done. What do I mean by this? A native servant who had remained faithful, had stolen, one night, secretly into the citadel, in order to try and fetch some medicine for his sick master. He managed to procure it, and returned with the drugs, wrapped up in a piece of waste paper. What did this paper turn out to be? It was a portion of a leaf of God's Holy Word. It was, as I have called it, a gleam from the Divine lamp of God. Listen to what these terror-stricken sufferers read with tearful, grateful eyes: '*I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of*

¹ Principal G. C. M. Douglas, in THE EXPOSITORY TIMES, iii. 494.

² J. R. Macduff.

the earth, and say unto Zion, Thou art my people' (Is 51¹²⁻¹⁶). Need I tell you that these precious thoughts and words contained in that scrap of paper—these flashes from the heavenly lantern—brought to the affrighted captives a hope and peace which nothing else could, into the darkness of their despair. They thanked God and took courage. The day *did* come when they found He was true to His word; and when some of them, at least, were spared joyfully to say: 'O give thanks unto the Lord; for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy. . . . He brought them out of darkness and the shadow of death, and brake their bands in sunder.'¹

II.

Light to the Path.

(1) Light stands for *Knowledge*. There was a tired traveller, who came, on a winter day, to a hill. He did not notice on the hillside a glassy slide; and, slipping, he rolled to the bottom. He fell against a door, which opened, and let him fall into a dungeon. There was one who saw what had happened—a knight in shining armour. Stepping to the now closed dungeon door, he touched it with the point of his sword, and called out the man. Then he guided him back up the hill, lifted him on to a tableland, and sent him rejoicing on his way. The dungeon was Ignorance, the knight was Instruction, and the tableland was Knowledge.²

In the course of pastoral visitation I called on a man, some eighty years of age. Owing to an accident some years before, he had lost the sight of an eye, with the result that the other eye became affected. I was not aware of the fact. During the course of my visitation I asked him, among other things, if he read the Word, when I got the following answer: 'Well, sir, I may say I do not read it much for this reason, the sight of my good eye is not so good as it used to be. I find when I look at print the sight becomes dull, and the eye fills with water and I seem to be looking through a mist, and the page is blurred and I cannot make it out. And she (referring to his wife who was sitting near) can't read, and so I do not read much,' and then he added these significant words: '*But I have so much by me as does me.*' And then he began to talk about the Word—the Psalms and Job coming in for special attention, his grasp of the latter being marvellous, so accurate, so intimate was he with its contents and so deeply experienced in the deep things of suffering and sorrow. He himself had trodden the Valley of the Shadow more than once. His testimony to the last was bright and beautiful and not without results, for his wife came to a saving knowledge of the truth, and to-day is a happy Christian entering on her eighty-fourth year.

(2) Light stands for *Godliness*. A little while ago, I heard one of our most useful missionaries

tell of how he saw a Maori chief, Tamati, starting back one day from the Table of the Lord, and for a while refusing to kneel beside his brethren there, because, as he afterwards said, he had seen for the first time kneeling there a once heathen chief, who in the days of their former life had killed his father and drunk his blood. 'I had sworn by the gods,' he said, 'that if ever I met that chief I would deal with him as he had dealt with my dead father, and now that I saw him for the first time my whole soul rose in fury against him. And as I stood on one side nursing my wrath, the words fell on my ears again and again, "The Body of our Lord Jesus Christ which was given for thee; the Blood of our Lord Jesus Christ which was shed for thee"; and at last,' he added, 'His presence filled my soul, and His peace crept into my heart again, and I asked myself, If He suffered all this for me, cannot I even forgive the man who slew my father, and drank his blood?'³

Charles Dickens wrote to his son, when the latter was about to begin undergraduate life at Cambridge University: 'I most strongly and affectionately impress upon you the priceless value of the New Testament, and the study of that book as the one unfailing guide in life. Deeply respecting it, and bowing down before the character of our Saviour, as separated from the vague constructions and inventions of men, you cannot go far wrong, and will always preserve at heart a true spirit of veneration and humility. These things have stood by me all through my life, and remember that I tried to render the New Testament intelligible to you, and lovable by you, when you were a mere baby.'⁴

(3) Light stands for *Social Service*. The following incident was related by Canon Bardsley, father of the Bishop of Carlisle:

'I was travelling third class,' said the canon, 'with some working-men as my companions. Judging of my calling by my dress, I suppose they thought they would have some fun out of the old parson, so they began to talk to each other, but *at me*. I remained silent whilst they aired their views about the uselessness of church-going and the hypocrisy of many who practised it. Long prayers, long faces, and cant were the special marks of people who called themselves religious, according to their ideas. They were only like a great many others who would fain persuade themselves they are right in trying to live without God, and who profess to despise His Word.

'At last,' continued the canon, 'I got my chance. One of the men said, "I'm with you, mates. If we just do as we'd like to be done by in this world, we don't want any better religion than that."

'The speaker looked me straight in the face and gave a self-satisfied nod, as if to say, "The parson can't go against that."

¹ J. R. Macduff.

² S. P. Bevan.

³ Bishop Crozier.

⁴ Forster, *Life of Dickens*.

'I smiled and replied, "That is excellent teaching, my friend. Where did you get it?"

"Where! Why, everybody knows the old saying, 'Do as you would be done by.' If it is good, what does it matter where it came from at first?"

"It matters a good deal to me, my friend, for it is in that old Book you have been running down that we first find the text: 'Whatsoever ye would that men should do to you, do ye even so to them.' There are a few more sayings of the same sort in that Book—all old-fashioned ones, such as, 'Thou shalt love thy neighbour as thyself': 'Love worketh

no ill to his neighbour.' But the old Book goes right on, and says, 'If ye love them which love you, what thank have ye? Love ye your enemies; do good and lend, hoping for nothing again'; and 'If thine enemy hunger, feed him; if he thirst, give him drink,' and so on."

'The men looked at each other as much as to say, "He has us there. He has met us on our own ground." My stopping-place was near, but I had time to offer a few words of advice as to the use and abuse of the Bible, and we parted good friends.'¹

¹ Ruth Lamb, *In the Twilight*, 83.

Pir-idri (Ben-Hadad) King of Syria.

BY STEPHEN H. LANGDON, M.A., PH.D., SHILLITO READER IN ASSYRIOLOGY, OXFORD.

IN 2 K 8⁷⁻¹⁵ has been preserved the Hebrew source of the usurpation of the throne of Damascus by Hazael, who is mentioned thrice in the inscriptions of Salmanassar II., who conducted a campaign against him and drove him into Damascus.¹ In the Hebrew source mentioned above the king who was slain by Hazael appears as Ben-Hadad. Historians have generally supposed that the deposed king of 2 K 8 is identical with Ben-Hadad, king of Syria, of 1 K 20, who warred against Ahab (875-853). In the inscriptions of Salmanassar II. [860-825] he mentions several campaigns against Damascus which preceded those against Hazael of the same city. The first occurred in 854, in which year Salmanassar fought not only against Damascus, but against a coalition composed of Irhuleni of Hamath, Ahab of Israel, ^{ilu}IM-id-ri of Damascus, and others. This same ^{ilu}IM-id-ri is named in the inscriptions of Salmanassar as king of Damascus in the campaigns of 850,² 849, and 846.

In the Hebrew sources, Ben-Hadad, בֶּן-חָדָד, evidently corresponds to the Assyrian ^{ilu}IM-id-ri, and various theories have arisen to account for this difficulty. Most recently, Dr. Luckenbill, in the *American Journal of Semitic Languages* (April 1911), has attempted to solve the difficulty by supposing that the scribe of 2 K 8 made a mistake and should have written Hadad-ezer, the Hebrew equivalent of

^{ilu}IM-id-ri or Adad-id-ri. He supposes that Ben-Hadad, who appears in 1 K 20 as the foe of Ahab, with whom he then made peace, perished before 854, in which year (or before) Hadad-ezer (not mentioned in Hebrew sources) succeeded to the throne. The accuracy of 2 K 8 is, however, greatly strengthened by the new inscription of Salmanassar inscribed on his statue and published by Messerschmidt³ in *Keilschrift-Texte aus Assur* (Leipzig, 1911, No. 30). Here it is expressly stated that Hazael, the son of a nobody, seized the throne of ^{ilu}IM-id-ri, and that the latter fled from the country.

The only possible way out of this difficulty is to go back to the interpretation of Winckler and Delitzsch, now held also by Zimmern,⁴ and read the Assyrian name as ^{ilu}Pir-id-ri. Great objection to this reading has been raised in various quarters, it being asserted that no reason can be found for the epithet *pir* for Adad, the Aramean thunder-god identified by the Babylonians with their Sumerian deity IM, i.e. *immer* > *mer* and *iskur*. Yet the Assyrian syllabar (C.T. xxv. 16. 8) has clearly ^{ilu}pi-ir = ^{ilu}IM, and proper names of the early period have been found, namely, ^{ilu}pi-ir-abu-šu,⁵ ^{ilu}pi-ir,

³ This accomplished scholar has recently passed away. In him Assyriology has suffered an irreparable loss. He combined modesty and culture with great and accurate scholarship. The writer has composed this short article as a tribute to a lamented colleague.

⁴ In his article 'Benhadad,' *Hilprecht Anniversary Volume*, 299-303.

⁵ Thureau-Dangin, *Lettres et Contrats*, 74. 33, and 73. 40. Also ^{ilu}pi-ir-aštar (73. 40, 74. 33), a name which appears to include two divinities. See further Ranke, *Personal Names*, 135, ^{ilu}pi-ir in several names, and V.S. viii. 48. 15.

¹ In the campaign of 842 B.C. [*R.* iii. 5, No. N6=Black Obelisk 97-99] and in the campaign of 839 [Obelisk 102-104].

² So Salmanassar, Bull Inscr. 87-91, supposed to be a repetition of the campaign of 849, see Ungnad, *Texte und Bilder*, III.

abum, etc., which justify the reading. Zimmern and Lidsbarski have made it probable that the name of Hazael's son on the Zakar inscription of Pognon is really ברהרר (*bir-idar*), who appears as Ben-hadad in 2 K. 13.

The Septuagint has, as is well known, υἱὸς Ἀδέπ. Ἀδέπ evidently points to the original second element *id-ri* of the Assyrian inscriptions, whereas *Pir*, the divine name, is misunderstood for the Aramaic *bar*, Hebrew *ben*. This is an old view which has been abandoned and recently revived. The new inscription which I transcribe here will perhaps help in the solution of this problem, and perhaps firmly establish *Bir-adar* in place of the extremely doubtful Ben-Hadad.

BERLIN MUSEUM, No. 742.

Translation.

'Salmanassar the great king, the mighty king, king of all the four quarters, the sturdy, the valiant, rival of the princes of the universe, the great kings, son of Asurnazirpal, king of the universe, king of Assyria, son of Tukulti-Ninib, king of the universe, king of Assyria, conqueror of the lands Enzi[ti], Gilzānu, Ḥubuš[kia]. Urartu I smote (?). Their overthrow I brought about. Like fire upon them I came. Aḥuni, son of Adini, together with his gods, the soldiers of his land, and the goods of his house, I seized away for the people of my land. At that time Piridri of the land of ANŠU-ŠU, together with twelve kings, his helpers—their overthrow I brought about. 29,000 strong warriors I crushed like chaff (?). The remainder of his soldiers I heaped into the river Orontes. To save their souls they went up. Piridri abandoned his land. Ḥazael the son of a nobody seized the throne. His many soldiers he summoned; to conflict and battle against me he went forth. With him I fought. His overthrow I brought about. The wall of his camp I took from him. To save his soul he went up. Unto Damascus the city of his royalety I followed him.'

Text.

- (1) ^{ilu} *šulmanu-ašaridu šarru rabū šarru dannu*
- (2) *šar kul-lat kib-rat arba'i ik-du*
- (3) *li'-ū ša-nin mal-ki¹*
- (4) *šā kiš-ša-ti rabūti šarrāni*
- (5) *mar Ašur-našir-apli šar kiššāti šar^{mat} Aššur*
- (6) *apal Tukulti-Ninib šar kiššāti šar^{mat} Aššur-ma ka-šid*
- (7) ^{mat} *En-zi¹ mat-gil-za-a-nu² mat-Ḥu-bu-uš-[ki-a]*
- (8) ^{mat} *U-ra-[ar?]-tam as-pan (sic!) [abikta šunu]*
- (9) *aš-kun-ma ki-ma išati*
- (10) *eli-šu-nu a-ba'-A-ḥu-ni*
- (11) *mar A-di-ni a-di ilāni-šu*
- (12) *šābē-šu māti-šu³ makkur biti-[šu a-] su-[ḥa-šu]*
- (13) *a-na niše māti-ja [i-nu-] šu-ma*
- (14) ^{ilu} *Pir-id-ri ša^{mat} ANŠU-ŠU*
- (15) *a-di 12 mal-ki¹ ri-ši-šu*
- (16) *abikta-šu-nu aš-kun-ma 29,000⁴*
- (17) *a-li-li mun-taḥ-ḥi-ši*
- (18) *ū-ni-li ki-ma šu-bi*
- (19) *si-ta-at šābē-šu-nu a-na*
- (20) *nār A-ra-an-te⁵ (21) aš-ḥu-uk*
- (22) *a-na (23) šu-zu-ub (24) napšāti-šu-nu e-li-ū,*
- (25) ^{ilu} *Pir-id-ri māti-su e-mi-id⁶*
- (26) *Ḥa-za'-ilu mar la ma-ma-na*
- (27) *kussa iṣ-bat šābē-šu ma'-du*
- (28) *id-ka-a a-na e-piṣ (29) ḫabli u taḫazi a-na irti-a it-ba-a*
- (30) *it-ti-šu am-daḥ-ḥi-iṣ abikta-šu*
- (31) *aš-kun dur uš-ma-ni-šu e-kim-su⁷*
- (32) *a-na šu-zu-ub napšāti-šu (33) e-li a-di*
- (34) ^{anu} *Di-ma-aš-ḫi al šarrūti šu ar-di.*

¹ Sic! Ordinarily *En-zi-te*, R. iii. 8, 45.

² Mentioned also Salm. Colossus, 36.

³ For *šābē mātišu*, see Meissner, *Assyr. Grammatik*, p. 31 m. This anticipative use of the 3rd sing. pass. in Semitics (common in modern Moroccan Arabic) is found as early as Hammurabi. *B.A.* vi. 5, p. 3, l. 3, and see Brockelmann, *Vergl. Grammatik*, 471 β.

⁴ Salm. Col. 73 has 25,000.

⁵ The Orontes.

⁶ For this expression for abdicating a throne, see *R.* v. 26, 81; Jakinu, king of Arwad, *e-mi-du māti-šu*, quit his land.

⁷ Cf. *R.* iii. 5, No. 6, 51.

The Perfect Friendship.

BY THE REV. JAMES STRAHAN, M.A., EDINBURGH.

'Ye are my friends . . . I have called you friends.'
JN 15^{14, 15}.

WHEN Christ says to His disciples, 'No longer do I call you servants,' He is not cancelling the relationship which has hitherto subsisted between Him and them. He is setting aside none of His dignity and authority. 'Ye call me, Teacher, and, Lord (ὁ διδάσκαλος, καὶ ὁ κύριος): and ye say well; for so I am' (Jn 13¹³). These titles retain all their force. And the apostles never cease to glory in the fact that He is for ever the Master, and they for ever the servants. 'Paul, a servant of Jesus Christ' (Ro 1¹). 'Paul and Timothy, servants of Christ Jesus' (Ph 1¹). 'James, a servant of God and of the Lord Jesus Christ' (Ja 1¹). And when John was spending his years of exile in the island of Patmos, and there received glimpses of the unseen and eternal world with its conditions, it was revealed to him that the old relationship to Christ is enduring. 'And his servants shall serve him; and they shall see his face; and his name shall be on their foreheads' (Rev 22⁴). We therefore peremptorily dismiss the idea that Christ thinks of rescinding an iota of His lordship.

But what He does say is that lordship is not all. He is about to send His disciples out into the vast world to undertake the greatest task ever entrusted to human beings—the founding of His kingdom on earth. He commissions them to go to humanity, with all its sin, all its culture, all its hoary faiths and superstitions, and to conquer it for Him. And ere He sends them away, He assures them that they go not only as His servants but as His friends. He gives them all the joy and power of this revelation. He wishes their ministry to be for ever irradiated by a Divine friendship.

In this friendship He has necessarily taken the initiative. 'Ye did not choose me, but I chose you.' It is the prerogative of the great to choose their own friends. When King Edward VII. died, the *Graphic* published a gallery of portraits, under which were written the words, 'The friends of the King.' They had not chosen him, but he had chosen them. He had made them the men of his

counsel, visited them at their houses, rejoiced with them in their joys, sympathized with them in their sorrows, and to the end of their life they will no doubt count this the greatest honour ever conferred upon them, that they were thought worthy to be 'the king's friends' (cf. 1 K 4⁵). But what is the highest earthly comradeship in comparison with the friendship of Jesus of Nazareth? There is a beautiful tradition in the first book of the Bible, to the effect that God drew near to a shepherd on the plain of Shinar, revealed to him something of His mind and character, and gave him wonderful promises which were received in faith; and in after ages that spiritual pioneer was known to prophets and apostles as 'the friend of God' (אַהֲבָה, Is 41⁸; φίλος θεοῦ, Ja 2²³). To this day the Arabs habitually speak of him as 'El Khalil,' 'The Friend.' This was a title reserved for one who was believed to have been admitted into a peculiarly intimate communion with God.

But a new era dawned when the Son of Man, who had, in the language of modern theology, 'the value of God,' who was, in finer apostolic phraseology, 'the brightness of God's glory and the very image of his substance,' and who came to sojourn among men as 'the Word made flesh,' offered nothing less than a Divine friendship to all His disciples, an offer conditioned only by faith. As He lived and taught in Galilee and Judea, His jealous adversaries pointed at Him the finger of scorn, and said, 'Behold a friend of publicans and sinners' (Lk 7³⁴). It is probable that no title indicative of eternal power and glory ever gave Him greater pleasure than this name which was flung at Him as a bitter gibe, for it expressed with perfect accuracy the true end and aim of His life. The 'sinners,' who knew well that the 'righteous' Pharisees were their implacable enemies, quickly learned, as by intuition, that the Prophet of Nazareth was their Friend. His pure life, His holy spirit judged them, but His heart loved them. They knew that He loved the least, the last, the lowest, the most utterly lost of them. His friendship awakened the spiritual instinct which was not dead but only dormant, and in some of them created a manifold faith—in Him,

in themselves, in the redemption of the most broken and wasted lives, in the infinite goodness and patience of God. His friendship meant nothing less than salvation to them, and perfected itself by making them worthy to be His friends. With all the power of God, He redeemed their lives from destruction, He crowned them with loving-kindness and tender mercy. And they never for a moment imagined that they entered the charmed circle of His friends merely of their own accord. They were called to it, they were chosen for it, they were irresistibly drawn into it. The impulse and the inspiration of the new life came to them through the grace of God, incarnate in Jesus of Nazareth.

It was Christ's purpose that His friendship with all His followers should be based upon a perfect mutual understanding. 'I have called you friends,' He said to His disciples, 'for all things that I heard from my Father I have made known unto you.' He makes a clear distinction between two things which are both admirable—service and friendship. He never utters a disparaging word about service. He says elsewhere that it is good and faithful servants who enter into the joy of their lord (Mt 25^{21, 23}). But He plainly indicates that there is something higher than service. There is a nearer and dearer relationship, into which it is the privilege of all His disciples to enter. To this He bids them aspire. A servant is one who receives his instructions at the beginning of the day, is expected to carry them out to the letter, whether he understands their scope and purpose or not. He may or may not have a personal interest in his work, he may or may not sympathize with his master's aims; in either case his obligation is perfect obedience. And Christianity has often been illustrated by the familiar words, 'Their's not to reason why, their's not to make reply.' The soldier's life of service certainly displays the absolute ideal of implicit, unquestioning obedience. But there is something higher even than that. With all reverence the followers of Christ may say, 'Ours *is* to reason why, ours *is* to make reply.' Their Lord Himself so wills it. He is their Teacher as well as their Master, and they know that while they dare not set aside any moral imperative which He addresses to their conscience, a blind, unintelligent submission is the last thing that He desires of them. During His years of familiar intercourse with the Twelve,

He listened to a thousand questions and answers. He encouraged them to state all their difficulties and reason everything out. He sought to make His revelation perfectly clear to their minds; He wished their service to be based on an ever-increasing enlightenment. They were students at once of His life and His teaching, to whom He told all His secrets, explained all His purposes, unfolded all His ideals, in so far as they were 'able to bear' the instruction; and at the end He could say to them, 'No longer do I call you servants, but I have called you friends, for *all things* that I heard of my Father I have made known to you.' Our Catholic fellow-Christians are surely much maligned when they are represented as saying that 'ignorance is the mother of devotion.' At any rate the exact opposite of that is the truth—knowledge is the mother of devotion. Let it grow from more to more. Christ wishes every follower of His to consider the facts of Christianity again and again till they become sun-clear to his intelligence, till they beget the fullest persuasion in his own mind. Thus the servant of Christ becomes His friend.

Scarcely any words are adequate to represent the effects of this Divine friendship. It is redeeming, uplifting, purifying, transfiguring. Human friendship at its best has always something redemptive in it. It is related that Charles Kingsley was once asked by Mrs. Browning, 'What is your secret?' Her question meant, 'What is it that explains you, that accounts for all that is highest, noblest, best in you, that makes you the man, the writer, the teacher you are?' He answered very simply and sufficiently, 'I had a friend.' He meant that at the critical time of his career, when life's great decisions were being made, when character was being moulded for better or for worse, God in His good providence gave him a wise and true friend, who constrained him to what was good, and restrained him from what was evil, who in some sense embodied for him the Christian ideal, and drew him upwards to what was pure and holy, so that he ever afterwards felt that that friendship was the determining factor in his personal experience. And Kingsley gives us all, in our choice of friends, a somewhat strange and startling advice. He advises us to choose those of whom we are at first rather afraid, that is, those in whose presence we dare not speak a false word or to do a base deed, those whom we shall

reverence as well as love, to whom we shall look up rather than down, whose example will encourage and stimulate us to whatsoever things are true and lovely and of good report. We naturally and inevitably become like that which we sincerely and cordially admire. And if a human friendship does so much, what can a Divine friendship not do? 'We all, with unveiled face reflecting as a mirror the glory of the Lord, are changed into the same image' (2 Co 3¹⁸). 'Changed' is too weak a word. The same term is used to describe the transfiguration of Christ (Mk 9²). As we reflect the glory of His moral and spiritual perfection, we are 'transfigured.' If we abide in uninterrupted fellowship with Christ, we come to have the mind (*voûs*) of our Divine Friend. It has often been noted that the husband and wife who have shared each other's inmost thoughts and feelings for half a lifetime, have the same expression in their faces, which mirror the two souls that love long ago made one. Montaigne, with tender memories of a youthful friend who was his *alter ego*, writes wistfully of the 'sacrament' of friendship, but he had too little faith to realize his own fine conception. Christ calls all His followers to participate in a Divine friendship which consummates itself by making them partakers of His Divine nature.

This Divine and redeeming friendship is, of course, lasting. It is everlasting. On the day after Christ said to His disciples, 'I have called you friends,' He died. But that could terminate the sweet and holy relationship. For a brief space His death interrupted it, but He rose again to renew and perfect it. Probably all pure love is in its very nature enduring. 'Amavimus, amamus, amabimus.' Tennyson was bereaved of his friend Hallam, and for a time the perplexity of his mind equalled the grief of his heart. But he could not finally doubt his intuitions of immortality. 'Peace!' he cried, 'let it be! for I loved him, and love him for ever; the dead are not dead, but alive.' Christ's victory over death confirms that instinctive conviction. In spite of many waters and floods, Divine love is unquenchable. The friends of Christ share all the power of His resurrection-life. He will not let them be resolved into a handful of dust and cease to be. His covenant of friendship cannot be broken. Here are 'ties which nought can sever.'

After having initiated His disciples into this new

relationship, Christ was confident that He could send them into all the earth to found His Church, to establish His kingdom. Without it the task would have been impossible, but with it the issue could not for a moment be doubtful. The Church of Christ is just the communion of His saints, the fellowship of His friends. It cannot repose on a foundation of abstract dogma, however strong; it cannot win the world by an artistic ritual, however impressive. The secret of its strength and permanence is a human friendship which is the invariable concomitant of a Divine friendship. The minister of a seaport town in the east of Scotland was lately struck by the appearance at his week-night meeting of a stranger with the air of a foreigner, who seemed to be thoroughly entering into the spirit of the whole service. At the close, when the others had gone, the stranger waited to exchange greetings with the minister, who found to his astonishment that he did not know a single word of English. He was a Norseman who had stepped ashore for a day, and had somehow been led into that gathering of Christian folk. For a time the two men could only converse in dumb signs, till at length the stranger uttered two words which are the same in his Norse language as in our own English. The words were—'Jesus Christ.' There the two men were, with their different languages, their different nationalities, their different Churches—everything apparently different. Yet there was no difference, because they had one faith. There is no freemasonry to compare with that. The nearer the radii of a circle come to the centre, the nearer they come to one another. Christ is the Centre of the new humanity, which with all its diversities is one family. On a twofold friendship—that of Christ to His disciples, and that of His disciples to one another—the Catholic Church of God is broadly and deeply based. Christ was justified in His expectation. He sent His servants, whom He glorified as His friends, to bring forth fruit, and that their fruit should remain. They multiplied the friendship a thousandfold. They proved throughout the great world that Jew and Gentile, barbarian and Scythian, bond and free, are all unified in Christ Jesus.

Christ in this passage puts His finger upon what is lacking in the service of many of His followers. They are absolutely conscientious; they have a strong, unflinching sense of duty; they would no more neglect their obligations to God than their

responsibilities to their own flesh and blood. They live ever in the Taskmaster's sight. Still they have the unpleasant feeling that they have not discovered the secret which makes the yoke easy and the burden light. They confess to themselves, if not to others, that they find the service of God somewhat irksome. They scarcely realize the meaning of the words, 'To do thy will, O Lord, I take delight.' But Christ has something more to give them. Christianity is not merely a Divine Service; it is a Divine Service transfigured by a Divine Friendship. Nothing but the alchemy of love ever transmutes a leaden service into a golden. 'And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.' Whitefield was once asked, 'Do you never tire of your work for God?' He answered, 'Sometimes I tire in it, but never of it.' Christ's service is perfect liberty. No one can grow weary in well-doing who lives in the light of a friendship which changes all duties into delights. When Christ says, 'Ye are my friends, if ye do whatsoever I command you,' the condition is added not to chill and daunt, but to encourage and inspire. 'As you obey my behests, assure yourselves always of my love.' Epictetus said, 'I am free and the friend of God, because I obey

Him willingly. We misunderstand our Lawgiver, the Lord of the Christian conscience, if ever we think Him a stern Master. Those words which Wordsworth addressed to abstract Duty are surely most applicable to Him:

'... Thou dost wear
The Godhead's most benignant grace,
Nor know we anything so fair
As is the smile upon Thy face.'

Arnold's lines in his *Rugby Chapel*, 'Servants of God!—or sons,' etc., have caught the secret, which would be expressed with equal truth in this form:

'Servants of Christ!—or friends,
Shall I not call you?
Since not as servants ye know
Your Master's innermost mind.'

This perfect friendship is the realization of one of Plato's noblest dreams (*Symposium*, Jowett's trans. 211-212). 'What if man had eyes to see the true beauty—the Divine beauty, I mean, pure and clear and unalloyed? . . . Do you not see that in that communion only . . . he will be enabled to bring forth not images of beauty, but realities . . . and bringing forth and nourishing virtue, to become the friend of God and be immortal, if mortal man may?'

Literature.

THE IDEAL OF JESUS.

The Ideal of Jesus (T. & T. Clark; 5s. net) is the title of a new book by Professor William Newton Clarke of Colgate University, the author of that most popular book, *An Outline of Christian Theology*, a book which has now reached its nineteenth edition.

This book is not less remarkable, and may be not less popular. We have heard much, though not so much lately, of the cry, 'Back to Christ.' Professor Clarke would repeat that cry. But in a new sense. 'Back to Christ' meant away from the Apostle Paul with his theology, to the historical facts and incidents of the Gospels. Dr. Clarke believes that we have very little concern with the outward events of Christ's life. They are the events of a Son of man upon the earth, but

they were never intended by Christ Himself to be reproduced by any other son of man. Christ did not do as Muhammad did, stereotype for all time the fashions of a particular period in history and a particular spot on the face of the earth. What He came to do, and what He did, was to furnish an ideal which every man and every generation of men should strive thereafter to fulfil according to their own ability and circumstances.

The test, therefore, of every man is this: Has a man the spirit of Christ, and does he interpret his life in accordance with that spirit, using his gifts and his experiences as the raw material out of which the mind of Christ shall be formed in him? And this is the test of every Church. Circumcision is nothing, and uncircumcision is nothing; the Ideal of Jesus striven for and in measure realized by the corporate body is everything.

What, then, is the Ideal of Jesus? It takes a book of more than 300 pages, written in the severe and beautiful style of this accomplished author, to answer that question, and even then it is answered inadequately: how should we be able to answer it in a sentence? We invite our readers to the book. It contains sermons in abundance; and, more than that, it contains Christian men and a Christian Church.

PRINCIPAL FORSYTH.

'Whatsoever things are . . . lovely.' Dr. P. T. Forsyth might have chosen these words, if he had cared to choose any words, as a motto for his new book. He writes on 'Art, Ethic, and Theology.' But not as art, ethic, or even theology; only as they may become obedient servants of the Lord Jesus Christ. And so he calls his book *Christ on Parnassus* (Hodder & Stoughton; 10s. 6d. net).

Christ on Parnassus. Not Parnassus alone; that is ancient paganism. And not Parnassus on Christ; that is modern secularism. Dr. Forsyth flatly contradicts the claim, 'Art for art's sake.' His claim is 'Art for Christ's sake.'

Long ago the Psalmist who wrote the first Psalm declared that the man of God was the only man who developed freely and made it clear what a man could be. He said, 'He is like a tree planted by the streams of water.' Is there a finer thing to look upon in Nature? Such a tree has realized itself; such a man realizes himself. Dr. Forsyth would agree. The man of God takes all that art and science have to give and makes it food for his spiritual life. For all things are his, that he may grow thereby.

But the book is not homiletical. In studying art, Dr. Forsyth has returned to his earliest enjoyment—or rather in publishing his studies; for he has been studying art all the while. He is therefore able to instruct others. What he says on the principles of art, whether in painting or in poetry, is well said and worth saying. But not less instructive is his criticism of particular artists or works of art, particular painters and their painting, particular poets and their poetry, or even particular musicians and their music.

As for the style: though the book was first delivered as lectures, the style is very full, a swollen and dangerous river when compared with

the style of the lectures which the author delivered in Manchester. Yet it is severe and simple when compared with some of his theological writing; and once one gets into the current of it, one goes on to the end without damage and with the sense of having had a great time and of having gathered a store of good memories.

THE BUSHMAN.

A notable addition has been made to the literature of Folklore. And it is well, both for the volume itself and for the study of Folklore, that it has to do with South Africa, in which there is so much general interest at the present time. It is a selection of Bushman folk-tales. The selection is made from a vast store collected partly by the late Dr. W. H. I. Bleek, and partly by Mr. L. C. Lloyd. Mr. Lloyd has edited the volume for the press, and done everything that man could do to make it worthy. The publishers have not been behind. The native drawings and paintings are reproduced faithfully on good paper, as if they were the work of some distinguished artist. When in colour, the colour is retained. The printing of the Bushman text (which is given on the page opposite to the translation) must have been a trying experience for all engaged on the book. Many signs new to the European typesetter had to be employed, and some letters required three or four marks above or below them to bring out their proper sound. All this has been overcome; and now it is for those who are alive to the value of folklore to see that the labour does not go unrewarded. The title of the book is *Specimens of Bushman Folklore* (George Allen; 21s. net).

Dr. McCall Theal, the historian of South Africa, has written an Introduction. He believes that at one time the Bushmen occupied the whole of the African Continent. Now they do not own a single acre of it. They were gradually driven into the forests or crushed down to the far South by stronger races. In the forest they maintained and still maintain a difficult and dark existence, for Dr. Theal believes that the Pygmies and the Bushmen are of the same original race. In the South they were more and more pressed by the Hottentots and Bantu, till the white man came and practically wiped them out. Every man's hand was against them, and so they passed out of sight, but perished fighting stubbornly, dis-

daining compromise or quarter to the very last. For, says Dr. Theal, 'there is no longer room on the globe for palæolithic man.'

NAPOLEON.

A remarkable book has been published by Messrs. Macmillan under the title of *The Corsican* (7s. 6d. net). It is described on the title-page as 'A Diary of Napoleon's Life in his own Words.' From letters and from dispatches, extracts are taken and so arranged that Napoleon is made to write his own history from the very beginning to the very end, a complete history of his career without a word from anybody else. Whether or not it had all actually been set down in a diary, it is not easy to make out, and it does not matter. The book is unique, not only in Napoleonic literature, of which there is great plenty in this world, but also, we should say, in the still larger field of literature called biography. And it is intensely interesting. It is not a whit more scrappy than diaries usually are, and there is the hand of genius in every scrap. The reflexions are just as impetuous as the marches and the battles. Thus: 'Ivy will cling to the first met tree, that, in a few words, is the whole history of love. What is love? The realization of his weakness that sooner or later pervades the solitary man, a sense both of his weakness and of his immortality:—the soul finds support, is doubled, is fortified; the blessed tears of sympathy flow,—there is love.'

The moralist will find many an illustration in these pages, where everything is set down in ruthless disregard of the finer feelings. Speaking of the historical scene in the garden of the Tuileries, when the mob compelled the king of France to place the red cap of republicanism on his head, 'How could they let the rabble in?' demands Napoleon. 'They ought to have mowed down four or five hundred of them with cannon, and the others would still be running.' Then he adds this searching sentence: 'When I was told that Louis had put a red cap on his head, I concluded that his reign was over, for in politics an act that degrades can never be lived down.'

'During the century which has now passed since Warren Hastings was acquitted of the charges brought against him by the House of Commons,

posterity has endorsed the remark of the Prince Regent to the Allied Sovereigns, that he was "one of the most deserving, and, at the same time, one of the worst used men in the Empire."' So there is no longer any need to raise again that historical controversy. If Burke were extensively read, it might be otherwise. But Burke does not seem to be read now even by serious politicians. The last to read him was John Morley.

It is, however, the distinction of Sir Charles Lawson to have made belief in the guilt of Warren Hastings quite impossible. He has done this by writing *The Private Life of Warren Hastings, First Governor-General of India* (George Allen; 10s. 6d.). The book was first published in 1895. The second edition was called for in 1905, and a third edition is published this year. Sir Charles Lawson spared no pains to make his book reliable both in detail and in the general impression. He was less concerned with the claims of style. But he wrote easily, unaffectedly, and above all sincerely. Even if it were less interesting as a biography than it is, the book would be extremely valuable from the documents and illustrations it contains, all of historical value and some of them quite priceless.

To the Dublin University French Texts there has been added a volume of *Extracts from the Memoirs and other Works of Saint Simon*, edited by Mr. B. M. Nevill Perkins, B.A. (George Allen).

Astonishingly cheap, even in the day of cheap literature, and astonishingly learned, in the day when scholarship is so prevalent, are the 'Cambridge Manuals of Science and Literature.' For instance, Professor James Hope Moulton's *Early Religious Poetry of Persia* could not easily be surpassed scientifically as an introduction to its subject, or artistically in the use of the English language. Yet it is a quarto of 170 pages, well bound in pictorial cloth, and it costs only 1s. net.

In 1893, Dr. Armitage Robinson, then Norrisian Professor of Divinity in Cambridge, subsequently Dean of Westminster, now Dean of Wells, issued in the 'Cambridge Texts and Studies,' an edition of Origen's *Philocalia*. The text was the best attainable. And so, when the Rev. George Lewis, M.A., resolved to translate the *Philocalia* into English, he used Dr. Robinson's text. The translation has now been published by Messrs.

T. & T. Clark under the title of *The Philocalia of Origen* (7s. 6d. net). The volume is printed and bound in uniformity with the 'Ante-Nicene Library.'

It is unnecessary now to say anything about the Philocalia itself. What it *is* necessary to say is about the translation.

It is scarcely ever the case that a reader of Greek prefers a translation to the original. But here it will be done. Mr. Lewis has accomplished the rare feat of giving a nearly literal translation, a translation that is not only adequate but suggests the original language, and yet in excellent idiomatic English.

It is a long time since we have had a number of the 'Cambridge Texts and Studies.' Is it because the General Editor, as Dean of Westminster, was too much occupied otherwise? At the Deanery of Wells he will have more leisure. The author of the part just issued (it is Part II. of vol. viii.) is Mr. W. A. L. Elmslie, M.A., Fellow of Christ's College. Its subject is the treatise 'Aboda Zara of the Mishna, of which the topic is Idolatry. The title accordingly is *The Mishna on Idolatry* (Cambridge University Press; 7s. 6d. net).

The Texts and Studies are contributions to Biblical and Patristic literature. This part may be said to be neither Biblical nor Patristic. It is really both, although indirectly. But be that as it may, we are very thankful to have such an edition of the 'Aboda Zara as this, for its own sake and for the sake of English scholarship. It is easy to talk of English neglect of this and that department of literature; but the neglect of Jewish literature is a charge to which we have no reply. A few more volumes like this would enable us to hold up our heads again.

The text and translation are given on opposite pages. Below the text there is a full *apparatus criticus*. The translation is defended and illustrated in footnotes, which are printed in double column and prove to be a most valuable commentary on the Word. Larger questions are treated in an occasional excursus, and in three appendixes. There is a clear and very competent introduction. Finally, there is a valuable vocabulary and a careful short series of indexes.

The latest edition of Macaulay's *Lays* is also the best. The editor is Mr. P. C. Parr. It is published at the Clarendon Press (2s.).

In publishing his lectures given in Westminster Abbey, Canon Barnett first of all defends the title he has given them: *Religion and Politics* (Wells Gardner; 2s. 6d. net). He defends it by saying that to him religion is more than Church government, and politics is more than parties. He is not afraid as a parson to preach politics. The Hebrew prophets have taught us that there is no true religion which does not embrace active morality, and active morality must be expressed in practical politics. His topics are The Call to the Nation, Pauperism, Luxury, Drunkenness, Impurity, Ignorance, War—every one of them religious, ethical, and political. The divorce of politics from religion is as disastrous as the divorce of religion from morality.

In *Chundra Lela*, the story of a Hindu devotee who became a Christian missionary, there is seen once more the remarkable correspondence that sometimes appears in Eastern mission work with the phenomena described in the 'Acts of the Apostles. This woman sees visions and dreams; she is guided in utmost simplicity by the Holy Ghost. In other respects also the book is notable. It describes the Hindu ascetic as well as the Christian disciple (Philadelphia: Griffith & Rowland Press; 50 cents net).

The new volumes of Harper's 'Library of Living Thought' are *Chemical Phenomena in Life*, by Frederick Czappek, M.D., Ph.D., Professor of Plant Physiology in the University of Prague; and *The Ancient Egyptians and their Influence upon the Civilization of Europe*, by G. Elliot Smith, M.A., M.D., F.R.S., Professor of Anatomy in the University of Manchester (2s. 6d. net each). These volumes make an admirable beginning to the new season's output. They let us see how wide is the scope of the series, and at the same time how carefully the authors are chosen. These men are first in their special study; what they write carries the utmost authority. And it would be strange if, within the scope of the series, there were students who found their own particular field unvisited. Is it Chemistry? Professor Czappek's book is unrivalled as an introduction. Is it religion? Professor Elliot Smith is indispensable.

There is no simpler or more scientific introductory Hebrew Grammar than Vosen and

Kaulen's *Rudimenta Linguae Hebraicae*. Mr. B. Herder has issued the ninth edition of the book, revised by Professor Jacobus Schumacher (2s. 6d.).

If our theology here is somewhat floating and uncertain, in Australia it is steadfast and sure. And it is not because the Australian student is a generation behind us. Professor D. S. Adam, M.A., B.D., of Ormond College, Melbourne, has, under the title of *Cardinal Elements of the Christian Faith*, published a series of lectures which he delivered to the students of all Faculties attending Melbourne University (Hodder & Stoughton; 6s.). Now these lectures prove two things—first, that Professor Adam is sound in the Faith; and next, that he has read all the things worth reading that have recently been written against the Faith. We take it that there is less time for pure speculation in Australia. The pressure of the secular is very strong. Men have to know where they stand, and they have to stand there steadfastly.

Professor Adam's emphasis is on the Person of Christ. But when he comes to the Atonement he is quite convinced that there is a barrier to be removed on God's side as well as on man's.

Professor Oman of Westminster College, Cambridge, has written a volume on the doctrine of the Church. It has neither preface nor index, but all that should have lain between those two is very fine. Professor Oman has not yet attained to that command of the English language which he must attain to if he is to become the influence on English theology which we all expect of him. His knowledge, however, is undeniable. His knowledge of this particular subject is probably unsurpassed. He was chosen to write the general article on the Church in the *Encyclopædia of Religion and Ethics*.

Professor Oman calls his book *The Church and the Divine Order* (Hodder & Stoughton; 6s.). That title suggests criticism, and the book is critical from the first page to the last. Its criticism is always searching; it is sometimes severe; it is never savage. There may be bias. Not even a Presbyterian can be wholly without it. But there is no bad temper. If throughout its history the Church has not agreed with the Divine Order, if its most boastful branches are now furthest from that agreement, Professor Oman says

so. But he writes no longer with the fierceness of a downtrodden, dark-futured Nonconformity. He knows that his position in the Church is now just as secure as his possession of the Bible. Ending with a chapter on the Task of the Present, he shows that the question is no longer one of Conformity or Nonconformity. It is the question whether the Church is to be governed by the Spirit of God within or by the hand of man without. It is a keen controversy and may be prolonged, but he has no fear of the result of it.

Mr. A. T. Schofield, M.D., is the author of many books touching the borderland between Science and Religion. His latest book he calls *Studies in the Highest Thought* (Hodder & Stoughton; 3s. 6d.). It is a layman's conception of the Christian life. For once the language of Science is left behind. The heart has conquered the head. Mr. Schofield is more concerned that we should make our peace with God than that we should know the points of dispute between Darwin and Weismann.

There are readers of the *British Weekly* we could name who fly first of all to the correspondence column written by Professor David Smith. It is indeed the first time, so far as we are aware, that this ancient feature of the weekly newspaper has been made of universal interest and a real encouragement to righteous life and sound doctrine. A volume has been formed out of that column. Its subjects have been arranged under general headings—the Holy Ministry, the Work of Grace, and the like; and valuable indexes have been added to the whole. The title is *Christian Counsel* (Hodder & Stoughton; 5s.).

Most attractive outwardly is *The Garden of Love* (Hodder & Stoughton; 3s. 6d. net). And most attractive inwardly. It is a gathering made by May Byron, of poems from the English poets, all on the single subject of Love. The poems are arranged in order of the seasons. For it is a belief of ancient origin that Love follows the course of the Sun, and it has prevailed throughout all the ages. And, again, under each season there is variety in Love. Thus Autumn opens with the ardent lover and closes with the happy husband. But love laughs at locksmiths—even in a methodical anthology.

'I know a house where, over the mantelpiece, is a print of Leonardo da Vinci's famous picture of the Last Supper, the picture now faded and defaced, on the wall of the refectory in the convent of St. Maria delle Grazie, at Milan.

'In the house was a little boy of four, and no one had ever shown him the picture or said anything about it to him.

'One day he suddenly said to his mother: "There's a King in that picture."

"What do you mean, John?" said his mother.

"There's a King in that picture," he repeated.

'She picked him up in her arms and took him to the mantelpiece, and then he put his tiny finger on the figure of Jesus in the centre of the picture.

'Jesus is seated at the table, and has just said to the twelve apostles that one of them will betray Him. He wears no sign of kingship except the expression on His face. But that child had seen the King.

'Now I hope the reader of this book, though a little child, will say, "There's a King in that picture."

'It is the history of one who lived a lowly life of love and service, and died a shameful death. But every one ought to be able to recognize the King.'

We have quoted from the Introduction to Dr. Horton's *Life of Christ* for young people. The man who can begin so can continue as pleasantly. What he says of Professor David Smith's book—that it is the best *Life* for grown folks—we say of his own book; it is the best *Life* we know for young people. The illustrations also are of first rank. They are the work of Mr. James Clark, R.I.

The title is *The Hero of Heroes* (Jarrold; 3s. 6d. net).

Richard Wagner's autobiography, *Mein Leben*, has not yet been translated into English. But we are now in possession of two books which give the English reader much intimate acquaintance with the man. One is his letters to his first wife 'Minna,' translated two years ago; the other is his family letters, just rendered into the same familiar English by the same translator, William Ashton Ellis, and published by Messrs. Macmillan. The title is *Family Letters of Richard Wagner* (3s. 6d. net). We shall be content to re-

view the book by simply quoting one of the letters. We have searched for it carefully. It tells us more of the man than any other we have come upon:

'DEAR FRÄNZE,—Your letter gave me true and great delight, but don't suppose it was because you praised me so; no, it was because I feel that it expresses in the most natural manner, and perhaps quite unconsciously, that inner discontent without which no one now can be a genuine human being. It is the first time I have made your true acquaintance: that Dresden comedian-mart had raised a wall between us; I always deemed you serious and thoughtful, and yet I never knew distinctly how I stood with you in such surroundings. So it delights me to see this development in the good side of your nature.

'I am mistrustful of everybody concerned with the Theatre of to-day, and feel about actors as the Police-court with men: whom it looks on as rogues till confronted with the cryingest proofs to the contrary. How many of you arrive at so much as remarking that you're strictly thrown together with a thorough pack of vagabonds; how far fewer escape from the slough to pure artistry! Your whole family has really only got the first length; reach the second yourself, and I'll bid you hearty welcome. No one knows better than I, that the performer is the actual artist; what would I not give to have been the impersonator of my own heroes! How happy, happy I should be! My whole art is nothing but a web of yearning thought, eternal wish and inability; for ability means making actual progress from conception and aim to deed and reality. But that actuality is in the hands of the Comedian world nowadays, where high wages, fine dresses, and newspaper puffs are the principal objects. Rescue yourself from it as well as you can; but above all shun no griefs nor disagreeables, for at that price alone can we now be men and artists: the soft-shelled stays slave and comedian. Do not blench at the bitterest gall in the cup; to a sound nature it gives strength and self-confidence, and finally a proud disdain of all that's vulgar, a cheerful mind and true felicity.

'I will give you one more counsel for your happiness. Should you find a man you can't help loving, love him with your fullest heart and

soul—and send God and the world to the Devil for what they may say! This world can give you nothing but vexation, yourself alone that love which passes everything, and without which all besides is empty, null and dead. Never let false humility arise in you: where it abides, there lurks false pride. Never trim your course to base demands, but resist them with all the loftiness whereof you're capable in your affection for the high. Play the rebel wherever you can,—never swerve an inch from your conviction; and where'er you can't conquer, just laugh and be cheerful.—I can give you no better advice, for I have learnt for myself that I was unhappy for only so long as I wasn't *thorough*, but made an impossible attempt to mingle fire and water, good and bad. To-day—however much I have to suffer, whatever poignant griefs I feel, I suffer in reality no more: I look death in the face at each instant, and thereby recover my liking for life; for I can be cheerful and proud now—in my contempt for any life without true substance.'

If you happen upon *The Land of your Sojournings*—it is a volume of sermons which have been written by the Rev. Wilfred S. Hackett (Kelly; 3s. 6d. net)—turn first of all to the sermon on 'Clouds.' It is not the only good sermon. There are better sermons, indeed, in the book. But it will make its impression on you most immediately. And the impression will be one of strong comfort. Clouds, says Mr. Hackett, mean trouble. How strange, then, that God should choose to lead His people by a cloud, wrapping His glorious presence in so unfriendly a cloak. 'I travelled away from Liverpool one afternoon with another passenger in the compartment. He gazed from each window in turn with the liveliest interest, and at length remarked, "What a lovely thing it is to see a cloud in the sky!" Then he explained that he had just landed from South Africa, where for nine months in the year they have the unbroken blue above until the eyes ache with the sight. I was able to assure him that he need not expect to suffer from that trouble now that he had reached our northern clime. Yet imagination may help us to understand his point of view. There is a beauty even in the cloud. Remember the finest sunset that you ever watched, when the heraldic glory of crimson and purple and gold shone out

and the skies became a stained-glass window of eternity. What made the unutterable beauty? The sun truly, but not the sun alone. That spectacle was wrought in clouds. And if sometimes at high noon we are discontented that the heavens wear a grey and lowering aspect, we need only remind ourselves that the cloud gives light—by night.'

A complete though concise *History of Economic Thought* has been written by Professor L. H. Haney of the University of Texas (Macmillan; 8s. 6d. net). The question he had first to settle was whether the history should be biographical or geographical or evolutionary. He decided to use all these three methods throughout. We find accordingly, after the general introduction and after a sketch of economic thought in ancient and mediæval times, a great section on the evolution of economics as a science, which is subdivided into the founders, the earlier followers, and the opponents. And under each of these subdivisions we have the great names in Economics gathered into countries, and singly described in longer or shorter sections according to the value of the contribution which they made to economic thought. Does this look a little complicated? It is really quite clear in the volume, and it has this advantage, that you can separate your man and learn all you need to know about him; you can also separate the country to which he belongs and see what its economic tendencies have been; or you can read the whole history of economic progress by reading the book right through.

A new book by the Rev. C. Silvester Horne is acceptable. So is a new exposition of the Sermon on the Mount. And when these two acceptable things come together we receive them very thankfully. The title given to this exposition of the Sermon is *The Model Citizen* (Memorial Hall; 1s. 6d.).

Professor Bruce of Glasgow used to say that when visiting the bereaved, he sometimes found that where his words had no entrance, the singing of a hymn softly and sympathetically brought comfort. Those who desire to try that method of consolation should have at their hand *The Stronghold of Hope*. It is a collection of hymns suitable for those in sickness as well as those in

sorrow. It has been compiled by that old compilatory hand, Mary Wilder Tileston (Methuen; 2s. 6d. net).

It is the business of all preachers of the gospel, and of all believers in it, to present Christianity to the modern mind. The difference between one and another is not in the demand made upon them, but in their ability or honesty in carrying it out. The Rev. Samuel McComb, M.A., D.D., fulfils this task with transparent honesty and with more than average ability in a book which he entitles *Christianity and the Modern Mind* (Methuen; 5s. net). Take his treatment of the Resurrection, for example. Of the conviction in the minds of the early disciples that Christ did rise again from the dead, Dr. McComb has no doubt whatever. The value of belief in the Resurrection for the modern mind lies therefore in the conviction generated by the Spirit of God through some real though not necessarily physical appearance of the Saviour, that He still lived, that He had broken the barriers of the grave, that He was still a power in the world.

Out of the sermons of forty years' preaching Dr. McIlveen has selected twelve, and published them with the title *Christ and the Christian Life* (Morgan & Scott; 2s. 6d. net). Has he chosen these twelve because he thinks them finer than all the rest? No, but because they contain the gospel message, each unmistakably and together fully.

'For myself,' says Dr. Alexander Whyte, 'I keep John Newton on my selectest shelf of spiritual books'; and he adds, 'by far the best kind of books in the whole world of books.' So Messrs. Morgan & Scott, determining to issue John Newton's *Cardiphonia* (3s. 6d. net), did prudently in asking Dr. Whyte to write the introduction.

Messrs. Nisbet have already published *The Gist of the Lessons* for 1912, by R. A. Torrey (1s. net).

More and more the sermon to young men is becoming a feature of our present-day preaching. The difficulty is to find materials for it. Beyond

almost all known writers, Dr. Newell Dwight Hillis provides the materials that are most effective. He provides not only idea and illustration, but also inspiration. For there is in all his books an atmosphere of nobility, the nobility of principle, that is so much more than push or perseverance. Dr. Hillis has already published four volumes: *A Man's Value to Society*, *The Investment of Influence*, *Great Books as Life Teachers*, and *Faith and Character*. His publishers are Messrs. Oliphant, Anderson & Ferrier, who now issue a fifth volume entitled *The Contagion of Character* (3s. 6d. net).

You may now purchase the most popular books on practical religion of our day, we mean the books of Dr. J. R. Miller, for one shilling and sixpence. At least you may purchase the best of them for that sum, and yet in beautiful type and handsome binding. The latest issue is *A Help for the Common Days* (Oliphant, Anderson & Ferrier).

Can anything new be written about drunkenness? Yes; Mr. T. M. Davidson, M.A., B.Sc., F.E.I.S., has written something new. He has taken seven great masterpieces of sculpture and made them the inspiration of seven original temperance talks which he calls *In the Coils* (Oliphant, Anderson & Ferrier; 1s.). The first is the Laocöon, the last is Michelangelo's David.

We have not heard so much of the Lucknow Conference of 1911 as we heard of the Edinburgh Conference of 1910, but it also was very notable. And unless the first volume of the literature resulting from it is out of sight the best that it could produce, the papers read and the addresses given must have been quite as memorable. Eleven papers sent in by women to the Lucknow Conference have been published in a volume entitled *Daylight in the Harem* (Oliphant, Anderson & Ferrier; 3s. 6d. net). It is the first of three volumes which the Executive Committee has determined to bring out. It is the women's volume. And every paper in it is the work of a woman who knows what she writes about intimately and even painfully, and who writes with the determination to make others know. These papers are literature, varying in individuality, but all remarkable for clearness of thought and terse appropriateness of language. You may depend upon it that this

winter at least you will not find a volume better suited for reading in women's meetings.

Dr. Paul Carus has had a translation made of Professor Cumont's standard work on *The Oriental Religions in Roman Paganism*, and it has been published by the Open Court Publishing Company of Chicago, with an introductory essay by Professor Grant Showerman of Wisconsin (8s. 6d.). The volume contains the lectures which Professor Cumont delivered in 1905 at the Collège de France on the Michonis Foundation, together with those which he delivered in 1906 on the Hibbert Trust at Oxford. In addition to these lectures the volume contains sixty pages of notes. These notes are really of greater value to the advanced student than the work itself. But the work itself is very pleasant to read, and it seems to have been admirably translated.

From the Pilgrim Press comes the annual volume of *Young England* (5s.). Boys' magazines seem to have a shorter life than any other form of literature, no doubt because boys become men so rapidly. But *Young England* is always young and always acceptable. This is its thirty-second annual volume. The same press issues two handsome olive-edged volumes, one for girls and one for boys, both written by well-tried authors. Miss Evelyn Everett-Green writes the girls' book, and calls it *A Disputed Heritage* (3s. 6d.). The illustrations are by Savile Lumley. The boys' book is written by Robert Leighton. It is a story of the Rising in 1745. Its title is *The Kidnapped Regiment* (3s. 6d.).

There comes also from the same press a timely book of lessons on Peace and Internationalism, written by Margaret Pease. The title is *True Patriotism* (1s. net).

Professor Sampey of the Southern Baptist Theological Seminary has written a complete history of the origin and development of *The International Lesson System* (Revell; 3s. 6d. net). He has written it popularly. Indeed, he delivered the chapters of the book, first of all, as a course of lectures before the Faculty and Students of his Seminary. But, in addition to the pleasant story which he tells, he gives in an appendix, first of all, a classified list of the lessons from their commencement in 1872 to the year 1912; next,

a list of the special primary and advanced courses issued in 1895; then, a list of the graded series which was issued in 1908; and, last of all, a page of important dates in Sunday School work from July 1780, when Raikes opened his school, to June 1908, when the completely graded series was authorized by the Twelfth International Convention.

Is Christian Socialism an impossible combination of words? But then, if that is so, how are we to describe shortly *The Social Task of Christianity*? Professor Batten of Des Moines College describes it by using those very words as the title of his book (Revell; 3s. 6d. net). And that seems to be the shortest designation we can find. For the word Socialism has been carried away from Christianity, and it does not seem possible just yet to get it back. Dr. Batten holds that Christian men and women have been occupied long enough with the salvation of their own souls. They must now give themselves to the amelioration of their neighbours' bodies. And that is a great task. Perhaps, as he claims, the task of this generation. How great it is and how supremely difficult, this book makes manifest. Let us give ourselves to it, but let us never forget that the Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost.

As a writer of books for young men, Mr. John T. Faris is not so good as Dr. Hillis, but he is good. He has not quite the same intellectual insight, but he is more dramatic in his manner of writing. His book, which has the title of *Making Good*, has reached a second edition (Revell; 3s. 6d. net).

The art of growing old may be said to be an art we are born with. And yet it seems to be very difficult to acquire. Too many of us are anxious to grow old in our own way, instead of looking to the hand of God upon us and following His way. The Rev. James M. Campbell, D.D., has written the student's manual of the subject. Choosing a familiar line from Browning's 'Rabbi Ben Ezra' he has called his book *Grow Old Along With Me* (Revell; 3s. 6d. net). Now, our own opinion is that no manual is necessary. We commend Dr. Campbell's book, therefore, not as a scientific grind for men and women who are growing old, but as a delightful book to have in

the hand and read, both the poetry and the prose of it, at easy intervals.

There was a time, at least in Scotland, when such a title as *The School of the Church* had a meaning. For before the passing of the Education Act every church in Scotland had its school. But it was a day school. When the Rev. J. M. Frost, M.A., D.D., writes on *The School of the Church* (Revell; 3s. 6d. net), he means to describe the Sunday School, which every church in America has attached to it. Nominally we have a sort of Sunday School attached to our churches even in this country. But that word 'nominally' covers a multitude of sins. What the Sunday School ought to be, and what it would be to the church if it were what it ought to be, you will find in this book.

The study of Religion is making progress by leaps and bounds. It will be the most distinctive mark of the beginning of the twentieth century. Its literature is growing in volume, and more than that, it is growing in scientific apprehension. The field is the world and no single author can compass it. Dr. Robert A. Hume has chosen the corner called India. The title of his book—*An Interpretation of India's Religious History* (Revell; 3s. 6d. net) is not a very happy one. It is neither clear in itself nor descriptive of the contents. But Dr. Hume himself knows his subject. He may be safely taken as an authority on the history of Religion in India. In this book, he gives us first of all a sketch of the early religious history of India, next a sketch of the later religious history. Then he writes a rapid description of modern Hinduism, and in the next chapter estimates its weakness as well as its strength. He closes his book with a chapter on India's preparation for the Christ, and Christ's power to meet that preparation. In that chapter you discover at last the height of emotional eloquence to which Dr. Hume in his writing can rise.

Mr. Robert Scott has undertaken the issue of a new series of commentaries, to be called 'The Reader's Commentary.' The editors are Professor Dawson Walker of Durham, and Principal Warman of St. Aidan's Theological College. The style is demy 8vo, very like Methuen's 'Westminster Commentaries' in outward appearance.

The first volume issued is *St. Paul's Epistle to the Romans* (3s. 6d. net). It is edited by the Rev. H. G. Grey, M.A., Principal of Wycliffe Hall, Oxford. The text used is that of the Revised Version. The notes are those of a scholar.

It was clever of Mr. Robert Scott to discover Canon Macnutt and secure him for his 'Preachers of To-day.' Some of us had discovered him already and had been doing our best to make known his excellent qualities as a preacher. But publishers do not read reviews, and no doubt Mr. Scott congratulates himself on a discovery at once original and valuable. The title of the book is *The Inevitable Christ* (3s. 6d. net).

Dr. Percy Dearmer has arranged and edited a small volume of *Sermons on Social Subjects* (Scott; 2s. net). He has written one of the sermons himself and given it this title, 'Do we need a Quaker Movement?'

The Golden Lectures for 1910-1911, otherwise known as the William Jones Lectures, were delivered by the Rev. E. A. Eardley-Wilmot, M.A., who chose as his subject *The Divine Purpose in Man*. The Lectures are now published by the S.P.C.K., under the title of *Things that Matter* (2s. 6d.). It is a volume of Apologetic. The apologist adopts the method of simply preaching the gospel, and he deliberately gives himself to the things in the gospel that are of most account. The book is in two parts. The first part deals with the purpose secured by grace, the second with the purpose fulfilled through service.

The Sunday School Union has issued a small volume of *Missionary Stories for the Juniors* by the Rev. Ernest Price, B.A., B.D. (1s. net), and two new volumes by Edith Hickman Divall, one of which is a volume of poems entitled *What Manner of Love* (1s. 6d. net), the other a book of Daily Readings entitled *At the Master's Feet* (2s. net).

Older than ever and yet younger is *The Child's Own Magazine* (1s.) of the same publishing house. This is its seventy-eighth volume. How many of the children who rejoiced in its first numbers are alive to-day?

The one serious objection to most books of travel is that they are not books. Their authors

do not know how to write. When a traveller is also a writer there is no kind of book that sells more rapidly. David Livingstone is the great example, although no doubt he had the conspicuous addition to his accomplishments that he was a missionary.

There is a volume entitled *In the Guiana Forest*, by Mr. James Rodway, F.L.S. (Fisher Unwin; 7s. 6d. net), which has reached its second edition this year and has been enlarged. It is not the contents of a traveller's diary turned out upon the bookseller's shelf. It is a book well arranged and well written. The author has a feeling for style as well as some consideration for the intelligence of

his readers. It is not only a traveller's book, however; it is the book of a naturalist. Mr. Rodway has little to say about man's religion, little about man himself, except as he is swept into the swirl of the struggle for existence. His interest is in the beasts and the birds and the plants, and in the fight they have for life.

The greatest thinker that Denmark has produced was Kierkegaard. A simple and sufficient introduction to Kierkegaard, both his life and his teaching, has been written by the Rev. F. W. Fulford. The title is simply *Sören Abaye Kierkegaard* (Cambridge: Wallis; 1s).

Christ's Teaching regarding Divorce.

BY PROFESSOR THE REV. ROBERT LAW, D.D., TORONTO.

THE article on Christ's teaching regarding Divorce, contributed by Archdeacon Allen to the August number of this magazine, tempts one to further discussion. Recent opinion tends to seek a solution of the perplexities of the subject in the fact that our Lord was not a legislator issuing a new moral code, and that His absolute prohibition of divorce (assuming it to have been verbally so) is to be understood, not as the language of rigid statutory enactment, but as the assertion of an ideal. Let this be admitted to the full. Jesus was no legislator in the Mosaic sense; to give a new version of the ancient Law was foreign to His aims and methods. And here, as everywhere, His chief concern was to give men a new and deeper intuition of the will of God, to reveal afresh that Divine conception by the light of which all thought and action regarding marriage and divorce ought to be governed, rather than to hedge the institution about with definite regulations—to fix the principle rather than to register possible exceptions or enter into the casuistry of the matter. Even so, the question whether or not marriage is such a union that it is *ipso facto* dissolved by unchastity is scarcely one of casuistry. It seems fundamental enough; and one can scarcely suppose that, if occasion arose, our Lord would fail to pronounce Himself regarding it. It is something more than a literary problem that is pre-

sented in the parallel passages (Mk 10²⁻⁹ and Mt 19³⁻⁹).

In each of these passages the Pharisees put a question to Jesus 'tempting him,' and Jesus answers them, the form of the answer varying according to the form of the question. In Mark the question as to the legitimacy of divorce is put absolutely—Is it lawful for a man to put away his wife? and the answer is also given absolutely—What God joined, let not man put asunder. In Matthew the question is whether divorce is legitimate for every sort of reason (*κατὰ πᾶσαν αἰτίαν*); and the answer is that it is not legitimate except for unchastity (*μὴ ἐπὶ πορνείᾳ*). And naturally the first question to be considered is, Which of the two accounts has the greater historical probability?

If Mark's account stood alone, there could scarcely be a doubt either as to the motive of the Pharisees' question, or as to the purport of our Lord's reply. They asked the question 'tempting him,' desiring and hoping to obtain an answer which would bring Him into direct collision with the Law of Moses, and thus furnish ground of accusation against Him. In this they were entirely successful. Our Lord did not tacitly ignore the traditional law, but first elicited a statement of it (Mk 10³), then deliberately set it aside as a merely provisional concession to the unlightened conscience and rude insensibility of a

dark age, and, finally, took His stand upon the original Divine ideal of marriage—the indissoluble union of husband and wife into one flesh.

Regarding this account of the conversation, two points need to be emphasized. It is incredible except on one supposition; and on another supposition it is the only account which is credible. 1. It is incredible except on the supposition that the Pharisees had reason *beforehand* to believe that our Lord held the unique doctrine of marriage and divorce which they now ‘tempted’ Him to announce. Whether divorce was legitimate at all, even on the ground of unchastity, no Jew, no Gentile, had ever dreamed of questioning; and it is inconceivable that the Pharisees, even for the sake of provoking an argument or procuring a ground of indictment, should have raised such an issue, unless the report of some earlier utterance of our Lord, enunciating this unheard-of doctrine, had reached their ears. That this was the case one can neither affirm nor deny. The isolated saying (Lk 16¹⁸) furnishes no chronological datum; nor does Mt 5³², which, moreover, as it stands in the text of the Gospel, supports the opposite view of our Lord’s teaching. 2. On the other hand, if we understand the words ‘tempting him’ as implying all that Archdeacon Allen and others find in them—a deliberate purpose to entrap our Lord into a position of explicit antagonism to the Mosaic sanction of divorce, which might prove useful as a ground of accusation against Him—we seem shut up to Mark’s account as against Matthew’s; for the question as put in Matthew would not lend itself to such a purpose. But whether so definite a motive is required either by the words *πειράζοντες αὐτόν*, or by the circumstances of the case, is open to question.

In the entirely similar incident (Mt 22²³⁻³³), where the Sadducees lay before Jesus the problem of the seven times married woman, there could be no such definitely hostile purpose; there was only the more or less malicious desire to experiment upon Him with one of the ingenious stock conundrums of their school. Is it necessary to ascribe a more deep-laid plot to the Pharisees? It is true that the word ‘tempt’ is not used in the account of the Sadducean episode. Let us look, therefore, at the passages in which it is used. Only in one of these does the word suggest the definite idea which is read into it here. When the Pharisees question our Lord as to the lawfulness of paying

tribute to Cæsar, Jesus ‘perceiving their malice’ said, Why tempt ye me, ye hypocrites? Here there clearly was a deliberate endeavour to entrap Him into a declaration which necessarily would be offensive either to the civil or to the ecclesiastical authorities; but it may be observed that in explaining this intention the Evangelist does not say ‘tempting him,’ but uses the much stronger expression, ‘that they might ensnare him in his speech’ (*ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ*). Other cases in which *πειράζειν* is used to describe the motive of those who approached our Lord with questions or demands are the inquiry of the lawyer regarding the greatest commandment (Mt 22^{35ff.}) and the demand of the Pharisees and Sadducees that He would show a sign from heaven (Mt 16¹); and in neither does the word connote more than an unfriendly desire to place Him in a difficult situation, and an unfriendly interest in observing what He might say or do therein. I take it, therefore, that nothing more is *necessarily* implied in the passage presently under consideration.

Thus on both points affecting the historical probability of Mark’s account, as against Matthew’s, the verdict must be *non liquet*. The hypothesis of previous unorthodox utterance by our Lord on the subject of divorce, which alone makes Mark’s account credible, is unverifiable. Equally so is the hypothesis of a plot to lead our Lord into a position of express antagonism to the Jewish Law, which would necessitate the accuracy of Mark’s account. It gives a possible but not the inevitable explanation of the incident.

Turning now to Matthew’s report we find that, except for the two clauses, *κατὰ πᾶσαν αἰτίαν* in the question, and *μὴ ἐπὶ πορνείᾳ* in the answer, the course which the conversation takes is substantially the same as in Mark’s—in both our Lord goes back from the legislation of Dt 24¹ to the more primitive revelation of the Divine will in Gn 1²⁷ and 2²⁴. And, again, it may be said of Matthew’s account that, if it stood alone, it would commend itself as a perfectly intelligible and self-consistent record of what actually took place. The dispute as to the legitimate grounds of divorce was one of long standing among Jewish lawyers, and one regarding which the Pharisees might from various motives desire to draw Jesus into controversy. It is contended, indeed, that the course of the argument is, in Matthew’s version of it, confused

and inconsistent—that Jesus first impugns the Mosaic Law, then appeals to the earlier and higher law which is implied in the Creation narrative, and then ends by tacitly reaffirming the Mosaic Law as it was interpreted by the stricter Rabbinical school. But it may be safely said that, but for the comparison with Mark, no such inconsistency would have been discovered. And substantially there is none; for it is plain that in the view of the Evangelist—of Jesus as represented by the Evangelist—the laxer interpretation put upon the Deuteronomic law by the school of Hillel was the natural and proper, as doubtless it was the generally accepted, interpretation; and the law thus interpreted our Lord decisively sets aside.

Upon the whole, then, it would seem that as regards historical probability the balance is very evenly prized between the two narratives. It remains, therefore, to discover whether any more decisive result can be reached by investigating the literary problem presented by the discrepancies of the two narratives. Of these discrepancies three possible explanations suggest themselves—separate traditions, illegitimate interpolation, legitimate interpretation. The first of these is mentioned only to be set aside. The relation of the two narratives is such, the literary derivation of one of them from the other, or of both from a common source, is so evident, as to preclude the idea that they represent independent strains of tradition.

If with the majority of modern critics we regard Mark's account as the more original, and explain the added clauses in Matthew as having been interpolated with the object of *modifying* the sense, the question at once arises, to what motive their interpolation can have been due. (a) It has been ascribed to the Jewish-Christian proclivities of the Evangelist, who desired as far as possible to obliterate all traces of disharmony between the Master's teaching and the ancient Law of Israel. But this supposition does not meet the facts of the case. In Matthew's version, just as distinctly as in Mark's, the Mosaic law of divorce is declared to have been merely a temporary expedient, the best, probably, that a people at a low stage of moral development was capable of receiving, but falling far short of the Divine ideal. (b) Archdeacon Allen, while still maintaining that the clauses are interpolated with misleading effect, now admits, and indeed contends, that they may

represent authentic utterances of Jesus, which Matthew may have found in Q or in some other source. In the material conclusion which he thus reaches I wholly concur; but I am unable to reconcile the view that the additional clauses in Matthew represent what was authentic teaching of Jesus, with the other view that Mark's account, just because of their omission, is the more historical. Let one try to realize the circumstances. The Pharisees are laying a trap for our Lord, eager to exhibit Him as a propagator of heresy; and quite gratuitously He walks into the trap by expressing Himself more absolutely than He had done on other occasions, more absolutely than His real position either required or warranted. This would have been unlike Him. The more characteristic would it have been to offer to His interrogators the other horn of the dilemma, by asking them how they proposed to reconcile the law in Deuteronomy with the principle implied in Genesis (cf. Mt 21²⁴⁻²⁷ 22⁴³⁻⁴⁵). (c) It remains that we must regard the interpolations as a concession to the weakness of human nature and the practical exigencies of society, as modifying and mollifying a law which others as well as the Twelve (Mt 19¹⁰) felt to be excessively severe. This surely is a last resort. That an evangelist could deliberately manipulate the text found in his source, and that for the purpose of altering the moral standard held up by the Master to His followers, is a supposition which one does not willingly entertain.

The third possibility, legitimate interpretation, remains to be considered. May it not be that the modifying clauses in Matthew have been inserted in the more original account, with the object not of altering, but of elucidating its real significance? All parties were agreed, Shammai as well as Hillel, that unchastity was a valid ground for divorce; and since this was simply axiomatic, since difference of opinion regarding it was unimaginable, is it not a natural supposition that the remaining question, the only question at issue, might be stated broadly as the whole question—Is divorce lawful? Or, to put the case from a slightly different angle, it is tolerably certain (although I am not aware that definite information exists upon the point) that the laxer interpretation of the Mosaic Law was the one which was popularly accepted and acted upon. And if this was the case, is it not likely enough that when the question of divorce was spoken of without further definition, the reference intended

would be to the law of divorce as commonly understood and practised? (One can easily imagine a modern parallel, say in Dacotah or Kansas.)

This would be still more probable if, as is quite possible, the discussion was prompted by some contemporary *cause célèbre* in which the Hillelite interpretation of the law had been carried to an extreme. It seems to me, therefore, no incredible hypothesis that, even if the question as verbally put was—Is it lawful for a man to put away his wife? what it meant was—Is this lawful for every kind of reason? And, of course, the sense in which the question was put would determine the sense in which the answer was given. If the question was whether divorce is lawful for every reason, the answer meant that it is not lawful for every reason, but only for unchastity.

Assuming that Matthew here derives from Mark, I suggest that the later evangelist, deeming the earlier account liable to be misunderstood, supplemented it by the explicative clauses. To do so would be quite in accordance with Matthew's 'interpretative' habit. It is also possible, though

less probable, that both evangelists are here dependent on a common source, and that Mark abbreviated, thinking it sufficient, since the real question at issue could not be mistaken, to state it more generally.

The view here suggested of the mutual relation of the two records is no new one; but it seems to have been somewhat lost sight of in recent discussion of the subject. It may not be free from difficulty, but it does seem to me to offer the least difficult solution of a difficult problem, and the most natural explanation of the facts of the case, both historical and literary. In a full discussion, wider considerations than these would have to be taken into account. Where the documentary evidence of the teaching of Jesus upon such a subject is ambiguous, the moral elements involved must be the final criticism. But into this field of inquiry I do not now enter. The purpose of this paper is simply to offer as worthy of reconsideration the view that, if Mark's account is here verbally the more original, Matthew's was intended to give, and gives, the true interpretation.

The Idea underlying the Eschatological Discourses of our Lord.

BY THE REV. ARTHUR DAKIN, B.D., D.TH., MANCHESTER.

ESCHATOLOGY has its psychology. All its devotees have been unique personalities. They have been men possessed by one idea, which has regulated their whole life and coloured all their thought. A superficial study finds that idea to be the imminent end of the world, but a more careful consideration shows that that is but a deduction from another idea, which latter is to be regarded as really characteristic of the thinker. The same deduction has been drawn from entirely different predominating ideas. The idea underlying such eschatological thought has usually been theological. But it is by no means absurd to imagine a scientific eschatology, which would predict the end of all things on the basis of some proposition of science. What idea was it that lay behind the eschatological discourses of Jesus? To what conviction of His

do such utterances bear witness? That is the question this paper essays to answer.

In His eschatology as in His work, our Lord had a forerunner, and the above principle becomes clear when we examine the message of John the Baptist. For John the day of judgment was near. The Kingdom of God was at hand, and that meant to the Baptist that the axe was already laid at the root of the tree, the one with the fan in his hand was already present. There is yet time to repent, but not much. The atmosphere here is clearly that of haste and fear, almost of panic. Now obviously what fills the eye of the Baptist is the sinfulness of his countrymen. They who had sheltered themselves behind the thought that judgment would come for the nations, but not for themselves, are warned that it is now at their

own door also. And with this conviction of the sinfulness of his fellows John has the Jewish conception of God,—a righteous God who will not spare for ever, but whose patience is even now giving place to wrath. God's *wrath* is the idea that dominates John the Baptist, and that lies at the basis of his eschatological preaching. In accordance with that, judgment is conceived by him as punishment, and punishment only. Judgment and punishment are indeed synonymous terms. Is this also the fundamental conception of Christ? Is it the wrath of God that looms large in the mind of our Lord as He predicts His second coming? Certain considerations make for the contrary.

An analysis of the discourses referred to makes clear the significance of the second coming as Jesus conceived it. It is, first of all, the time of the glorification of the Son of Man, and that in the eyes of the world. They also 'which pierced him' shall see Him (Rev 1⁷). The second time He will come with power and glory, and all the holy angels with Him (Mk 13²⁶ = Mt 25³¹; cf. Mt 26⁶⁴, Lk 21²⁷, Mt 16²⁷, and Mt 19²⁸). There is to be a startling contrast with the first coming. Then, He was unrecognized, rejected. His second coming will be with such signs and power as to make both ignorance and rejection of Him impossible. But Jesus always couples with this idea of the glorification of Himself that of the vindication of those that are His. The glory of the redeemed is involved in that of the Redeemer. 'Where I am, there shall my servant be also' (Jn 12²⁶). So the purpose of the second coming is definitely stated in Mk. (13²⁷) to be 'to gather together the elect from the four winds, from the uttermost part of earth to the uttermost part of heaven.' Likewise His followers are to share His privilege of judgment (Mt 19²⁸). Consequently the significance of the end of the world is as great for the disciples as for the Master Himself. The contrast here also is with their present condition. Now, they, like Him, are despised and persecuted. Then, they will be justified in the eyes of all. The second coming signifies the reversal of the state of affairs in the early days of the Church. This becomes especially clear from the consideration of the passage in Mk 13. There the Lord introduces the subject of His second coming by a description of the sufferings of the world. This is specialized into

an indication of the sufferings of the disciples, and the statement is made, 'He that endureth to the end, the same shall be saved' (v. 13). The end means the gathering together of these suffering, enduring 'elect' (v. 27). That is its significance. It is the triumph of Christ, and His people with Him. Thus these discourses are but the expansion of the statement in St. John's Gospel, 'I will come again, and receive you unto myself' (14³).

That being so, judgment in the thought of Jesus is not merely punishment. It is, far more, reward for those who deserve it. The picture with Him is complete. There are ten wise virgins as well as ten foolish. Two of the three men in the Parable of the Talents hear the 'Well done, good and faithful servant.' And in the Parable of the Sheep and the Goats the reward of the faithful is as emphatically stated as is the condemnation of the wicked. This element, which we miss entirely in the preaching of John the Baptist, is characteristic of the eschatology of Jesus.

In agreement with this view is another point which is always present in these discourses, namely, the solicitude of Jesus for His own. 'Be ye therefore ready, for the Son of man cometh in such an hour as ye think not,' He said (Lk 12⁴⁰); and the emphasis lies, not, as we often put it, on the latter clause, but on the former, 'Be ye ready.' He exhorted them to be diligent in watching, and to take heed to themselves (Lk 21³⁶, Mk 13³³⁻³⁵). The second coming is to be for the 'little flock' a time of great rejoicing, provided they are ready. 'And when these things come to pass, then look up, and lift up your heads; for your redemption draweth nigh' (Lk 21²⁸).

The second coming, then, seems to signify pre-eminently the glorification of the redeemed. It is of the 'elect' the Lord thinks more than of the wicked. It involves condemnation for the latter, but it is rather the other side of the picture, the rejoicing of the former, that fills Christ's thought. The end is joy rather than sorrow, vindication rather than condemnation. It is the consummation of the Kingdom of God. Hence it seems to us that the idea underlying these discourses of Jesus is that idea which is incorporated in his Kingdom, namely, that of the Love of God. God is love. He has redeemed the elect. The day will come when all men will know it, when the 'elect' will be taken to their redemption, when

their trust in the Father will be vindicated. The glorification at the second coming of Christ is the final act of a loving God to those who are His. It is the Lord's vindication of His own. It is provided by God's eternal love. 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom' (Lk 12³²). In that day the Kingdom will be theirs.

It was exactly thus that the early disciples interpreted these discourses. The first generation of Christians looked forward to the end, not with

dread such as the preaching of John the Baptist inspired, but with hope and enthusiasm. They regarded it as their coming day, and their belief is reflected in the Apocalypse of John, which is the natural development of the eschatology of Jesus. There the end of all is full of Christ—the Lamb—and with Him reign and rule the saints for ever and ever. Thus we conclude that the soteriological idea of Christ dominates His eschatology. The end will come not because God is a God of wrath, but because He 'loveth to the end.'

In the Study.

MR. ALLENSON has published all at once three volumes of children's sermons. They are (1) *The Six Gates*, by the Rev. John Thomson, M.A., of Carmyllie (2s. 6d.); (2) *A Packet of Sunlight*, by the Rev. Morton Gledhill, of Ansdell, Lytham (1s. 6d. net); and (3) *Sunday Gleams*, by the Rev. A. G. Weller, of Toowoomba, Queensland (1s. 6d.). There is no way of reviewing children's sermons but by quotation. Here is one of Mr. Gledhill's on

Pins.

'And all the pins of the court shall be of brass.'—
EX 27¹⁹.

Whoever would think of reading about pins in the Bible? Perhaps you children thought that such things were never used in Old Testament times. If you thought so, you will soon find your mistake, if you read and study this old Book. Of course the 'pins' mentioned here are not the kind you buy in rows upon paper. Those pins are so small and of such little value that perhaps some of you think they are not worth talking about. Many people will not trouble looking for a pin when it is lost, because it is worth so little and another can so easily be obtained.

Did you ever think and wonder what becomes of all the pins which are being made continuously? Pins are seldom worn out. I began to wonder, when, some years ago, I read how many pins are daily manufactured. I said to myself, Where do they all go, and whatever becomes of them? In the industry of pin-making Birmingham takes, or did take, the lead, and at the time I was

reading turned out 37,000,000 per day. Other parts of this country, 17,000,000; and in different parts of Europe, other 30,000,000: and as pins are seldom broken, it means that there are about 84,000,000 pins lost daily amongst European people.

Some people are very superstitious in regard to pins, and no doubt that superstition has given birth to the rhyme:

See a pin and pick it up,
All the day you'll have good luck.
See a pin and let it lie,
All the day you'll need to cry.

I don't think you boys and girls are much troubled with superstition, yet it may be worth while to pick up pins.

Among pins there are good and bad, as in almost everything; but if a pin is to be a good one, it must have a *good head*. 'A wise man is like a pin: his head prevents him going too far.' To have a good head is as needful for boys and girls as for pins. At a certain catechism class the question was asked, 'What is the chief end of man?' and a mischievous boy answered, 'The end with the head on.' Yes, it is important to have a good headpiece; but you say, 'We cannot have any other than the ones we have already, whether they be good or bad.' That is perfectly true; but you are scholars, and much of the furnishing of the mind has to be attended to, and if you are diligent and persevering, wonders can be wrought. See to it, then, that your head gets well furnished, and don't go furnishing on the hire

system, but be prepared to pay cash down, in diligent study, for what you get.

Some years ago there used to be an omnibus which passed the house of an old philosopher named Thomas Carlyle. The driver of 'the bus' knew this old man was very clever, and was proud of having him as a passenger at times. On one occasion, when the bus stopped for the old man to get in, there was a gentleman sitting next to the driver, and not knowing Thomas Carlyle remarked, 'Driver, that old man has got a queer-shaped hat.' 'Yes,' said the driver, 'but what about the head that's in it?' The important thing is not the hat, but the head that is in it.

The next important thing about a pin is that it should have a *good point*. It makes it very difficult work, to pin something when the pin has a poor point, and especially if the material to be pinned be somewhat damp. Now you young folks will find out that you need to be sharp if you are going to make headway in life. To have a good head-piece often means to be sharp, but you need also to be quick in the-execution of your work. Many years ago, my old uncle told me about a little boy attending a certain school in Yorkshire, who was very fond of playing marbles. On one occasion he went on playing with a companion he met until he was late for school. As he hurried along, thinking of the cane which he knew was in store for him, he looked at his dirty hands. He knew he would have to hold out the right hand, and at once began a form of toilet with which all boys are familiar. It was, however, a sorry wash his hand had received when the school was reached, and holding out his hand, the master looked with amazement and said, 'If you can find me a dirtier hand in this school you shall go unpunished.' The boy at once lifted his other hand and so escaped the punishment. That boy was like a pin with a good point.

There is one other thing about a pin that I must mention, and that is—it must be *straight*. Crooked pins are practically useless, and are thrown away as such. By asking you boys and girls to be straight, I mean straightforward, upright, and true. To be

straight you must have a good heart filled with a great love. Jesus Christ wants to make us all straight, and only then can we be truly useful. The real value of a pin lies in its usefulness, and what is not useful usually becomes troublesome.

I read some time ago of a pin and needle, neighbours in a work-basket, who, being both idle folk, began to quarrel, as idle folks are apt to do.

'I should like to know,' said the pin, 'what you are good for, and how you expect to get through the world without a head?'

'What is the use of a head,' said the needle sharply, 'if you have got no eye?'

'What is the use of an eye,' said the pin, 'if there is always something in it?'

'I am more active and can go through more work than you can,' said the needle.

'Yes, but you will not live long, because you have always a stitch in your side,' said the pin.

'You are a poor crooked creature,' said the needle.

'And you are so proud that you cannot bend without breaking your back.'

'I'll pull your little head off if you insult me again,' said the needle.

'I'll put your eye out if you touch me,' said the pin; 'remember, your little life hangs on a single thread.'

While they were thus quarrelling, a little girl entered, and, undertaking to sew, soon broke off the needle at the eye. She then tied the thread round the neck of the pin, and, attempting to sew with it, pulled off its head, and threw it into the dirt by the side of the broken needle.

'Well, here we are,' said the needle.

'We have nothing to fight about now,' said the pin. 'It seems that misfortune has brought us to our senses.'

'A pity we had not come to them sooner,' said the needle. 'How much we resemble human beings who quarrel about their blessings till they lose them, and never find out they are brothers till they lie down in the dust together as we do.'

When you are using pins, try to remember the lessons from the pin.

Recent Foreign Theology.

Adonis und Esmun.

THIS is the title which Count Baudissin has given to his monograph on the 'Resurrection Gods and the Gods of Healing' (Leipzig: Hinrichs; M.24). It is a subject of the last and greatest difficulty. And in consequence the literature upon it, especially the German literature, is enormous. Graf von Baudissin is acquainted with the most of the literature, good and bad. We say the most of it, not the whole of it. For we find no reference to the relevant articles in the *Encyclopædia of Religion and Ethics*. This might be no great surprise, if the *Encyclopædia* were little known or little thought of in Germany. But nowhere in the world has it attained a larger proportionate circulation. And nowhere has it been spoken of with higher praise. Several of Graf von Baudissin's colleagues in Berlin could have told him that the articles upon his subject in the *Encyclopædia of Religion and Ethics* are more relevant to his purpose, as well as more recent, than the articles to which he does make reference in *The Dictionary of the Bible*, *The Encyclopædia Biblica*, and *The Jewish Encyclopedia*.

That, however, is the only important omission that we have detected. And after all, the important thing is not whether the author is aware of all the literature on his subject, but what use he makes of the literature of which he is aware. Now, it may be said at once that Graf von Baudissin is too great a man summarily to reject everything that has been written by everybody who ever wrote before him. There is evidence in every page, not only of intimate knowledge of other men's work, but also of sympathetic and conscientious consideration of it. Our author is well aware that a vast deal has been written on his subject that is purely speculative and of practically no value; he is well aware that some of the most fantastic notions ever expressed in the language are to be found in such writings. But out of the infinite deal of nothing he laboriously sifts the grain of observation or of sound reasoning. With this great book in hand it now seems possible to relieve our shelves. Within its own limited but highly important field, it is not only the latest work, but it supersedes nearly all that has been said before it.

And yet the chief value of the book does not lie in its treatment of the literature. Above all else it is a book of original investigation. The knowledge of this subject has to be gathered in large measure from obscure or minor writings, and from inscriptions both published and unpublished. All this material Graf von Baudissin has worked over for himself, and some of it is accessible to scarcely anybody besides himself.

It is well to add that the volume has been prepared with the utmost care and evidently at very great expense. The ten plates at the end are not easily accessible elsewhere, and they are not produced in a more artistic manner anywhere.

A New History of Ancient Christian Literature.

PROFESSOR HERMANN JORDAN is the author of the latest *Geschichte der altchristlichen Literatur* (Leipzig: Quelle & Meyer; M.16). It is a handsome volume, well printed on good paper, and runs to 522 large octavo pages.

Professor Jordan's great idea is to deal with the literature of the ancient Church in its development. The history of Christian literature has been too much a description of individual writings; and the students' manuals have been little more than a catalogue of these writings. Professor Jordan believes that it is possible to show that one man's work largely determined another man's work, and that every man's work arose out of the circumstances and needs of his time. He determined to show in his book that Christian literature, like all other literature, has its causes and its effects.

To carry out this idea was not easy. To make it too dominant would have been disastrous. Professor Jordan has both ability and industry. He has produced a book that will greatly delight the modern appetite for the scientific treatment of every subject. The full references to sources given in the footnotes will charm the undaunted student. And the unusual readableness of a manual of this size will delight everybody.

To the 'Texte und Untersuchungen' of Harnack and Schmidt a volume has been contributed by Alfred Schmidtke under the title of *Neue Fragmente und Untersuchungen zu den Judenchristlichen Evangelien* (Leipzig: Hinrichs; M.10). It is more than a collection of materials, it is a criticism and commentary of them. Such a volume was bound to come sooner or later; it was bound to come from Germany. And here it is as thorough, critical, and complete as could be desired.

'We have seen his star in the East.' What star did they see? And when did they see it? These are the questions which Professor Voigt of Halle sets out to answer in a volume entitled *Die Geschichte Jesu und die Astrologie* (Hinrichs; M.5). It takes him the space of 220 pages to answer them. For he has resolved that he will make his book the most thorough investigation of the subject ever published, and if possible final. The two threads he follows through the labyrinth are religion and chronology.

The most popular study in the sphere of religion in Germany at the present time is that which is described by the double adjective 'mythologico-historical.' And an excellent example of its results is a volume by Martin Gemoll entitled *Die Indogermanen im alten Orient* (Hinrichs; M.3.60). The titles of its chapters are interesting and eloquent—

- I. Tamūrā-Tahmūra-Takhmo urupa.
- II. Attis-Adad.
- III. Ahura-Arthur-Abram.
- IV. Gideon-Gwydion und Gilead-Galaad.
- V. Zum Gilgamešepos.
- VI. Die Hatti-Mitani und ihre Verwandten.

There was nothing in the excavations at Gezer, conducted by Mr. Macalister, which caught the popular mind more than the light that was thrown on the religion of the ancient Canaanites. And it is possible that there was nothing in all the discoveries of greater value to religion and to learning. All that we now know of the religion of the Canaanites, and of the relation of the Canaanites to Israel, will be found in Dr. Franz Böhl's *Kanaanäer und Hebräer* (Hinrichs; M.3.20). It is the latest issue of Professor Rudolf Kittel's *Beiträge zur Wissenschaft vom alten Testament*.

Messrs. Williams & Norgate (for J. C. B. Mohr of Tübingen) have issued the second instalment of Julicher and Bauer's new edition of Holtzmann's *Lehrbuch der Neutestamentlichen Theologie* (M.3.50).

The latest issues of Professor Bardenhewer's 'Biblische Studien' are *Die Dauer der Lehrtätigkeit Jesu nach dem Evangelium des Johannes*, by Joannes Maria Pfäffisch, O.S.B.; and *Die Altsyrischen Evangelien in ihrem Verhältnis zu Tatians Diatessaron*, by Heinrich Joseph Vogels (Herder; 5s. each).

Two new parts have been issued of H. Appel's *Kurzfassste Kirchengeschichte für Studierende*. These two parts form the third volume, which deals with the modern Church (Leipzig: Deichert; M.3 each).

Messrs. Beauchesne of Paris have published in their series of 'Études de Théologie Historique' a volume called *Bellarmin et la Bible Sixto-Clémentine*, by Fr. Xavier-Marie Le Bachelet, S.J. (Fr.5). Nearly half of the volume is occupied with hitherto unpublished documents, including the dissertation 'De Editione Latina Vulgata.' Here is also now to be found the fragmentary Preface to the Bible, entitled 'Biblia Sacra Vulgatae editionis Sixti V Pont. Max. jussu recognita atque edita. Romae, 1592. Prefatio ad lectorem.' There is also a useful table of the variants between the Sixtine (1592) and the Clementine (1590) Bibles.

The same publishers issue *La Dévotion au Sacré-Cœur de Jésus*, by Professor Bainvel of the Catholic Institute of Paris, in its third edition, considerably enlarged (Fr.4); and *La Première Communion*, by Dr. Louis Andrieux of Rheims Cathedral (Fr.3.50). In the introduction Dr. Andrieux gives first of all a list of sources 'Sur la Communion des petits enfants avant l'âge de raison,' and he names sixty-two; then a list of works on the subject which he himself has consulted, and he names no fewer than sixteen, all dealing directly, and most of them exclusively, with it.

At the Librairie Lecoffre (J. Gabalda et C^{ie}) there is published a short but competent and useful guide to that difficult subject *Jésus-Christ et l'Étude comparée des Religions*. The author is Professor Albert Valensin of Lyons.

The Jewish Papyri of Elephantinê.

BY PROFESSOR A. H. SAYCE, D.D., LL.D., D.LITT., OXFORD.

WE have long been awaiting with impatience the publication of the early Jewish papyri discovered by the German excavators at Elephantinê, and the work has just appeared in a form worthy both of the importance of the subject and of the scholarship and reputation of its editor.¹ It could not have been put into more competent hands than those of Professor Sachau, and the time and labour expended upon its preparation have been well spent.

The discovery of the Mond Papyri, edited by Dr. Cowley and myself, excited the German and French Governments to explore the remains of the Jewish settlement in the island of Elephantinê, opposite Assuan, the existence of which had been disclosed by them. The Germans were the first in the field, and Dr. Rubensohn soon laid bare the ruins of the old Jewish quarter, and discovered in three of the houses a number of papyri belonging to the age of Ezra and Nehemiah. The most important of these have already been given to the world by Professor Sachau. They consist of copies of a petition presented to Bagoas, the Persian governor of Judæa, and the two sons of Sanballat, the governor of Samaria, in the year 407 B.C., relative to the destruction of the temple of Yeho (Yahu) at Elephantinê by the revolted Egyptians, together with the reply of Bagoas. We learn from them that the temple had been built in the days of the Pharaohs, and had been spared by Cambyzes when 'he destroyed all the temples of the gods of Egypt,' and that it was constructed on a large and magnificent scale. The beds of some of the sandstone columns, indeed, on which the roof was supported, I have been so fortunate as to find in the quarry from which they were extracted, and they show that the columns were as large as those of the principal Egyptian sanctuaries. The petition further makes it clear that the ritual of the temple was carried out in accordance with the Levitical law; in other words, that the prescriptions of the so-called Priestly Code were clearly observed when the temple was built.

¹ *Aramäische Papyrus und Ostraka aus einer Jüdischen Militär-Kolonie zu Elephantine*. Edited by Eduard Sachau. 2 vols. Leipzig: Hinrichs, 1911.

The additional papyri, more or less mutilated, which are now edited by Professor Sachau, consist of official and private letters, of lists of names of persons, with the amount of silver—2 shekels per man—each had to pay 'to the god Yeho,' of business documents, of ostraca and similar texts, and of two literary compositions of the highest interest and value. One of these is an Aramaic copy of the Behistun inscription of Darius I., in which the Persian monarch gives an account of his reign; the other is nothing less than the romance of Ahikar, the wise man of the East (called Achiacharus in the Book of Tobit), which is thus shown to have been a work of far older date than has hitherto been supposed. Enough of the papyrus remains to show that the whole story was contained in it, including the two series of proverbs, parables, and fables associated with Ahikar's name. It bears witness to the existence of a considerable literature in Aramaic, partly romantic, partly didactic in character, which the Jews would have read by the side of their religious literature.

One of the most curious facts that have resulted from the discovery and decipherment of the papyri is that the Jewish settlement at Elephantinê and Assuan was a military colony. The Jews formed the Persian garrison which guarded the southern frontier of Egypt and kept watch over the native Egyptians, just as the Greeks did in the Delta; hence their influence and importance, as well as the favour they enjoyed at the Persian Court. Like the Greeks, also, they had already occupied the same position under the twenty-sixth Egyptian dynasty, and the long discredited letter of Aristæas is thus proved to be correct in the statement that the Jews 'had been sent as allies to assist Psammetichus in fighting against the king of the Ethiopians.'

Professor Sachau does not venture to push back the foundation of the colony beyond the reign of Psammetichus II. But, as I have pointed out in the *Expositor*, the king in question must have been Psammetichus I. He alone was familiarly known to the Greeks as Psammetichus; Psammetichus II. was Psammis. Zephaniah, moreover, is decisive

as showing that the Jews were not only already serving against the Ethiopians in Southern Egypt, but had even made their way into the Sudan south of the Sobat in the age of Josiah (Zeph 2¹² 3¹⁰), while in the same age Necho, the predecessor of Psammetichus II., claimed to be suzerain of Judah (2 K 23^{20, 34}). It may be noted that expert opinion is now returning to the old view that the Greek and Phoenician inscriptions at Abu-Simbel belong to the reign of the first Psammetichus.

The attitude of the Jews in Elephantinê towards what we may call foreign deities is that of some of the Psalms. The national God, to whom their temple was erected, and with whose name their own names were compounded, was 'God of the gods,' 'a great king above all gods,' whose like did not exist among the other gods. But the puritanic intolerance of a Jeremiah was neither understood nor apparently even dreamed of; Anat-Bethel and Ashem-Bethel received their tribute as well as Yeho, and Professor Sachau may be right in thinking that shrines or altars of these deities stood in the neighbourhood of the temple. If so, it would only be in accordance with pre-exilic custom at Jerusalem as described by Ezekiel

(ch. 8). The post-exilic exclusiveness of Yahweh-worship was due to a combination of the prophetic teaching with the influence of Zoroastrianism and opposition to Babylonian polytheism, and certain of the post-exilic Psalms are evidence that even in post-exilic Jerusalem it was long in becoming a matter of orthodoxy.

It is clear that a considerable literature is likely to grow up around the publication of the Berlin papyri from Elephantinê, and that many fashionable theories about the books of the Old Testament will have to be revised. One thing at all events is certain; the Jews at Elephantinê saw nothing inconsistent with the law of Deuteronomy in having a temple of their own in Egypt, where the ritual and sacrifices were the same as those at Jerusalem. The temple of Onias had a precedent and a predecessor in a temple which for about a century was the only Jewish temple in the world and might therefore have been regarded as the religious centre and gathering-place of the nation. What is remarkable is that though the Jewish garrison in Elephantinê bore Hebrew names it wrote and read in Aramaic. As Professor Sachau says, 'the fact is strange.'

Contributions and Comments.

The God Ashima of Hamath.

In 2 K 17³⁰ אֲשִׁימָה (perhaps merely an inaccurate *scriptio plena* for אֲשִׁמָּה) is mentioned as a god of Hamath before the twin-gods of the Avvites (Nibhaz and Tartak) and of the Sepharvites (Adram-melek and 'Anam-melek [cf. Bab. Almu and Allamu?]). In all Aramaic-speaking countries a vocalization of the dental nasal into the simple *spiritus lenis* is very common (e.g. *Sin* into *S'i*, *iddin* into *iddi*, Haran in Media (To 11¹ into הָרָא (1 Ch 5²⁶), Akhamatânu = Ekbatana into אֲחַמְתָּא), so that, in connexion with אֲשִׁמָּה, it is natural to think of the well-known god Eshmun.

There would then be a feminine form אֲשִׁמְתָּא (Ashmatt from Ashmant, or Eshmutt from Eshmunt) in Am 8¹⁴, 'They that swear by the *Ashmat* of Samaria, and say, As thy God, O Dan, liveth,' where the context urgently demands the name of a god (instead of 'They that swear by the

sin of Samaria'). With the connexion between Israel and Hamath in religious matters compare Sargon's Hamathaic contemporary *Ilu-bi'di*. His name has a variant *Ia'u-bi'di*; therefore he must have been an Israelite.

FRITZ HOMMEL.

Munich.

'Peter and John.'

THERE is a notable change between Mk 5³⁷ ('John the brother of James') and Ac 12² ('he killed James the brother of John'). The first phrase reflects early conditions, when St. James, presumably the elder brother, was the leading figure. (From what other 'John' was it needful to distinguish James' brother? Was it from him 'whose surname was Mark?') The second phrase reflects a later time when James the son of Zebedee was nearly forgotten. He must have been an

outstanding man—we may affirm that he must have been *the* outstanding man among the disciples—to draw upon himself the first attention of Herod Agrippa. Yet the Acts have practically nothing to tell us about him. On the other hand, it speaks—so too Lk 22⁸—of ‘Peter and John’ 3^{1st}. 8¹⁴. These two remained in living recollection as foremost men.

Is not this a powerful argument against the historicity of the strange tradition, ascribed to Papias, that James and John suffered martyrdom together? What is here appealed to is not the conscious, deliberate statement of St. Luke, but his involuntary reflexion of circumstances. On the one hand, James is forgotten. On the other hand, John—only less than Peter—dominates men’s thoughts. How could this be unless because John long survived James?

ROBERT MACKINTOSH.

Manchester.

Unbiblical Views about Biblical Matters.

A COLLECTION of such views, as suggested by Professor Nestle, should not omit the talent hid in the napkin. This is not only unbiblical, but a well-nigh impossible procedure. Of course the talent in the parable was hid in a hole in the ground. The napkin was used for the pound.

And yet few leading preachers avoid the confusion. It is in Phillips Brooks, Maclaren, Newman, Jowett, and others ‘too numerous to mention.’

Perhaps it arises from the comparison generally drawn between the money talents of the parable, and the human talents of the congregation. And the preacher, with his eye on this spiritualized talent, finds it neater and more picturesque to wrap it in a napkin, than to dig a hole and bury it. But whatever may be the explanation, most preachers fall into the confusion, and so describe what is possible in the Spiritual World, in terms that are impossible in the Natural.

FRANK J. GOULD.

Brighton.

‘Grace and Peace.’

It is a probable suggestion—and it would be interesting to know the first author of it—that the

combination *χάρις καὶ εἰρήνη* unites and deepens the Greek greeting *χαίρειν* and the Hebrew greeting ‘Peace to you.’ It is further probable, that it was not first used by Paul; for in the letter which opens the Second Book of Maccabees we find the similar combination *τοῖς ἀδελφοῖς τοῖς κατ’ Αἴγυπτον Ἰουδαίοις χαίρειν οἱ ἀδελφοὶ . . . εἰρήνην ἀγαθὴν*.¹ Greenup-Moulton’s *N.T.*, with fuller references, gives to Ro 1⁷ the passages from the *N.T.*; a reference to 2 Mac 1¹ would be not out of place. *Joy* (*χαρά*) and *Peace* are combined by Paul (Ro 15¹³ 14¹⁷).

EB. NESTLE.

Maulbronn.

Watering with the Foot.

REGARDING the rather difficult passage in Dt 11¹⁰, *Wateredst it with thy foot*, which has been explained by different commentators in different ways, I am wondering if that which I witnessed near Tripoli, North Africa, would not afford a clear explanation? At the time it appeared to me to be a perfect one.

Some Arabs were drawing water from a well by means of a wooden wheel over which a rope was suspended. On the bottom end of the rope was attached an ordinary water-skin, and this was pulled up from time to time by a cow, which walked backwards and forwards during the operation. At the side of the well was a stone reservoir into which the water was poured. By the side of this again was a field of wheat on very sandy soil, which was subdivided into small square patches by little walls of sand a few inches high. In some of these patches the wheat was green, while in others it was dry and parched. The water was now allowed to flow from the reservoir, and the bare-footed operator caused it to flow into the patches desired *by simply pressing upon the little wall of sand with his foot*. Thus the water followed his footprints from point to point in the field. The passage in Deuteronomy flashed into my mind immediately, and here, it seemed, was its meaning illustrated.

Emguali.

C. LANGTON GURNEY.

¹Just as here the Greek and Hebrew idioms are in 2 Mac 1¹⁰ the Greek and Roman idioms combined (*χαίρειν καὶ ὑγιαίνειν*), as has been pointed out, e.g., by G. Rawlinson in the *Speaker’s Commentary*.

The Revisers' Greek Text of Acts v. 32.

THE A.V. has had, 'And we are his witnesses of these things'; the R.V. omits 'his,' giving, 'And we are witnesses of these things,' with the marginal note to witnesses—

'Some ancient authorities add *in him*.'

Palmer prints as the text supposed underlying the R.V.—

καὶ ἡμεῖς ἔσμεν ἡ μάρτυρες τῶν ῥημάτων τούτων,
with the variant—

ἢ add αὐτοῦ, A.S.; ἐν αὐτῷ, M.

To the same result leads us the edition of Scrivener: he prints as text of the A.V., καὶ ἡμεῖς ἔσμεν αὐτοῦ μάρτυρες, with the apparat—

Om. αὐτοῦ text, but marg. has ἐν αὐτῷ.

But surely both Palmer and Scrivener mislead us about the marginal reading, as I was misled by them and by its English text when I prepared the Greek Testament for the B.F.B.S., and was mistaken about Tregelles when I rearranged the note in the critical apparatus of Scrivener. As Professor Schmiedel points out to me, it must run—

ἐν αὐτῷ μάρτυρές ἐσμεν L; ἐν αὐτῷ μάρτυρες Tr marg., WHmarg., Rmarg. *vel* ἐσμεν αὐτῷ μάρτυρες WHmarg.,

with other words: Tregelles, as well as the margin of the Revisers, does not wish to insert ἐν αὐτῷ after ἐσμεν, but to read it *instead* of ἐσμεν, as does WHmarg. in the first place. For if we turn to Tischendorf or any critical apparatus, we find that ἐν αὐτῷ without ἐσμεν is attested by B, while for ἐσμεν ἐν αὐτῷ not a single MS. is quoted, and only three for ἐν αὐτῷ ἐσμεν. If the R.V. had been quite correct, it would have put in the margin: Some authorities read, We *are* witnesses in Him (*are* to be printed in italics).

It is but Weymouth, who in this verse was correct as far as Tregelles, giving ἐν αὐτῷ μαρτ. (—ἐσμεν), Trm., WHm.; the marginal reading of the Revisers Weymouth identifies with Lachmann's reading:

ἐν αὐτῷ μαρτ. ἐσμεν, LRm.

As a retranslation of the English of the Revisers

this is correct, but it is contrary to their list of Greek readings. But how runs their *original* list? Who can and will inspect it? EB. NESTLE.

Maulbronn.

1 Kings iv. 31.

IN his epoch-making study of Græco-Egyptian religious literature (*Poimandres*; Leipzig, 1904), R. Reitzenstein incidentally points out (p. 163) that Dardanus, the mythical ancestor of the Trojans, and famous in legend as the founder of the Samothracian Mysteries, came to be associated, about the time of Augustus, with the magical literature of Egypt. He adds, in a note, that the legendary lore of Jewish magic had also appropriated his name, and as evidence of an alleged contest in this sphere between Dardanus and Solomon, he quotes Josephus (*Ant.* viii. 43): ἐπερῆρε δὲ καὶ διήνεγκε σοφία καὶ τῶν κατὰ τὸν αὐτὸν καιρὸν δόξαν ἔχόντων παρὰ τοῖς Ἑβραίοις ἐπὶ δεινότητι . . . ἦσαν δὲ Ἄθανος καὶ Αἰμανὸς καὶ Χάλκεος καὶ Δάρδανος υἱοὶ Ἡμάωνος (ed. Niese). He further refers for a mention of Dardanus to a famous magical Papyrus in Paris, containing Jewish, Greek, and Oriental elements. Apparently he did not observe that Josephus, according to his regular practice in the *Antiquities*, presents at this point a close parallel to 1 K 4³¹ (5¹¹ in Heb.): 'He was wiser than all men; than Ethan the Ezrahite, and Heman, and Calcol and Darda, the sons of Mahol.' These names occur, with some interesting variations, in 1 Ch 2⁶, in a genealogy of the descendants of Judah: 'And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara.' In the Kings-passage, the LXX reads: καὶ ἐσοφίστατο ὑπὲρ Γαιθὰν τὸν Ζαρεΐτην καὶ τὸν Αἰνὰν καὶ τὸν Χαλκάδ καὶ Δαραδά, υἱὸς Μάλ (so B). A has as variants: Εἰζραηλιτην, τον Δαραα, υιους Μαουλ. In 1 Ch 15^{17, 19}, Ethan and Heman appear as Levites, directing the musical service in the temple, and in chap. 25¹, the names of Heman and Jeduthun (whom Burney identifies with Ethan, *Notes on the Hebrew Text of the Books of Kings*, p. 51) are found in the same connexion. It is also worth noting that

Ps 88 is ascribed to Heman the Ezrahite, and Ps 89 to Ethan the Ezrahite. It is quite probable that Ezrahite means 'son of Zerah,' but obviously there is some confusion as to the genealogy of these famous men. Keil (*ad loc.*) holds that the description 'sons of Mahol' applies only to Calcol and Darda, whose names occur in no other passage. Obscurity attaches to this description also. For Mahol may be a proper name, or it may mean 'dance,' and hence Hiller (quoted by Keil) takes the expression בְּנֵי מָהוֹל as equivalent to *sacras choreas ducendi periti*. I have pointed out that Dardanus was, in the legends of magical tradition, connected with mystical religious rites. For in the East theology and magic were intimately related.

In his paraphrase of 1 K 4³¹ was Josephus influenced by Hellenistic tradition in his introduction of the name Dardanus into a passage extolling the wisdom of Solomon, who was unquestionably re-

garded as a magician by later Jewish legend? Or is it possible that he was justified in this interpretation of מַהֲלָה, a name whose etymology seems altogether doubtful? It ought to be observed that the mention of these wise men is prefaced by the words: 'Solomon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Egypt.' Burney (*loc. cit.*) notes that this latter phrase refers to 'men of the priestly class who employed themselves in the study of hieroglyphics, astronomy, and magic.' May the occurrence of the name in 1 Kings point to the early influence of external tradition, and afford a preliminary hint of that Hellenizing of Judaism which was to be so important a factor in the history of culture and religion? If this be so, the phenomenon may be suggestive for the problems of source-criticism in 1 Kings.

H. A. A. KENNEDY.

New College, Edinburgh.

Entre Nous.

The Great Text Commentary.

The best illustration this month has been found by the Rev. F. Holmes Bedford, Woodsetton.

Illustrations for the Great Text for December must be received by the 1st of November. The text is Ps 126⁶.

The Great Text for January is Ps 139⁷:

'Whither shall I go from thy spirit?

Or whither shall I flee from thy presence?'

A copy of Scott's *The Kingdom and the Messiah*, or Kennett's *Early Ideals of Righteousness*, together with any volume of the 'Epoch Makers' series, will be given for the best illustration sent.

The Great Text for February is Is 28¹⁶— 'Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation: he that believeth shall not make haste.' A copy of any volume of the 'Great Texts,' or Durell's *The Self-Revelation of Our Lord*, or Emmet's *The Eschatological Question in the Gospels*, will be given for the best illustration.

The Great Text for March is Ro 15⁴— 'For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope.' A copy of any volume of the 'Scholar as Preacher' series will be given for the best illustration sent.

The Great Text for April is Is 30¹⁵— 'In quietness and in confidence shall be your strength.' A copy of Professor Clarke's *The Ideal of Jesus*, or Stone and Simpson's *Communion with God*, or Hutton's *A Disciple's Religion*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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